

THE
MALAVIKÁGNIMITRA.

A SANSKRIT PLAY BY KÁLIDASA.

LITERALLY TRANSLATED INTO ENGLISH PROSE

BY

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SECOND EDITION.

*Adapted to the Second Edition of the Sanskrit Text
by Shanlar Pandurang Pandit, M.A.*

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PREFACE TO THE SECOND EDITION

I HAVE received so many applications for copies of my translation of the *Malavikāgnimitra* that I have at last made up my mind to republish it. I have based the present edition on the text of Shankar Pandurang Pandit's second edition, and I have almost invariably followed his explanations. I desire here to acknowledge generally my obligations to his notes. I also take this opportunity of thankfully acknowledging his courtesy in sending me advance copies of the text and notes of his second edition. I have also referred occasionally to the elaborate edition of Friederich Bollensen (Leipzig, 1879). Of course, the present edition of my translation, like the former, is strictly *in usum tironum*, and I shall be quite satisfied, if I find that it has contributed to lighten the labours of some of the students of our Indian Universities.

Calcutta, August 1891

PREFACE TO THE FIRST EDITION.

THE following translation is intended for the use of persons beginning the study of Sanskrit literature. The admirable edition of this play by Shankar Pandit, M A, forming No VI of the Bombay Sanskrit Series, will hardly meet the needs of the *tiro*. Professor Weber's German translation was made from a faulty text, and it is possible that many who take up the study of Sanskrit may not be familiar with German. There seems therefore to be an opening for an English translation sufficiently literal to assist beginners in unravelling the difficulties of the Sanskrit text. The number of students who master the rudiments of Sanskrit is increasing every day. A knowledge of the grammar of this language is indispensable to the student of Comparative Philology, and whatever may be thought of the abstract merits of Sanskrit literature, it must always have its value for Englishmen who have chosen an Indian career, as throwing a flood of light upon the social customs and modes of thought of the more cultivated classes of modern Hindu society.

The *Mulavil āgṇimitra* furnishes us with a vivid picture of a native court in the most flourishing period of Indian history, probably about the third century after Christ. An attempt was indeed made by the late Professor Wilson to show that the play could not have been written before the tenth or eleventh century, and was therefore not the work of the great Kālidāsa. His

objections, which rest solely upon internal evidence,¹ have been fully refuted by Weber, whose arguments are reproduced in Shrinakar Pandit's edition, and fortified with some additional proofs. So far from the internal evidence being against the traditional belief that the play is the work of the great Kalidása, a great many coincidences of style and thought between this and the other works attributed to him are pointed out by the above-mentioned scholars. Indeed, Wilson in his account of the play supplies us with some arguments in favour of its antiquity, though he finally decides against it. I confess it seems to me difficult to understand how a critic who places Bharabhūti in the eighth century, can have assigned so late a date to the *Mālavikāgnimitra*. With reference to Bharabhūti, Wilson observes² — "The date
 " thus given to the compositions of Bhavabhūti is quite
 " in accordance with their internal evidence. The man-
 " ners are purely Hindoo, without any foreign admix-
 " ture. The appearance of women of rank in public,
 " and their exemption from any personal restraint in
 " their own habitations, are very incompatible with the
 " presence of Mahometan rulers. The licensed existence
 " of Banddha ascetics, their access to the great, and
 " their employment as teachers of science, are other
 " peculiarities characteristic of an early date, which the
 " worship of Śiva in his terrific forms, and the prevalence
 " of the practices of the Yoga, are indications of a similar
 " tenor."

¹ There is not the same melody in the verse nor fancy in the thought's — Wilson's Hindoo Theatre, Vol. II, p. 316

² Hindoo Theatre Vol. II

Now, it is curious that in the *Mālavikāgnimitra* we find a female Buddhist ascetic held in great honour, who speaks Sanskrit, and not Prākṛit (the ordinary dialect of women in the Indian plays, even of queens), is apparently acquainted with the theory and practice of medicine, and is usually addressed as "learned" or "reverend"

It is indeed an objection to the historical truth of the play that Pushpamitra was according to Buddhist accounts a zealous persecutor of Buddhists. But it does not follow that his son Agnimitra was hostile to the Buddhists; indeed, he may have quarrelled with his father upon this very ground (see the expression *agatarośhachetasā* p. 107, line 11, of the Bombay edition,¹) besides, it is not necessary to our position to suppose that the author possessed accurate information with respect to the history of the kings of the Çāṅga dynasty, which flourished so long before the date assigned by modern scholars to the great Kālidāsa

Śiva is invoked in the *Mālavikāgnimitra*, though we have no trace of the bloody worship of his consort Kālī, of which we read in the works of Bhīṣabhūti, and which is generally believed to be of comparatively modern origin. As for the diction of our play it is free from the long and involved compounds and "dark conceits" which puzzle the student of Bhīṣabhūti's works, and is throughout fresher and more natural than the style of that poet

Those who are not convinced by the arguments of

¹ This is a conjecture of my own. Shankar Pandit supposes he may have been angry because his son was sent to guard the horse.

" After the death of his father, Sampadī must have
 " declared himself independent, and a struggle pro-
 " bably arose between the three brothers, in which
 " Jaloka was victorious, and obtained the greater part
 " of his father's kingdom. Suyāsu secured the east-
 " ern, Sampadī the south-western portion. He probably
 " transferred the seat of his sovereignty to Vidiśā, at
 " any rate this city appears as the capital of the suc-
 " ceeding dynasty of Çunga kings.

" We possess some information about Pushyamitra¹
 " the founder of this dynasty in a Buddhist work, and
 " also in the drama *Mālavikāgnimitra*. The *Parānas*
 " only inform us that he was the general of the last
 " Maurya Brihadratha, whom he deprived of his throne
 " and his life. In the Buddhist work we are told that
 " he was the last of the Mauryas, and that his predeces-
 " sor was called Pushyadharman. The first statement
 " is of course a mistake, the second may be supposed
 " to be correct, as the name could scarcely have been
 " invented. According to the drama the capital of his
 " son Agnimitra was Vidiśā, so we are perhaps justified
 " in supposing that he was originally in the service of
 " Pushyadharman, and that after usurping his throne,
 " he deprived the king of Magadha of his sovereignty.
 " The fact that in another account, which we shall
 " proceed to lay before our readers, he is represented as
 " reigning at Pataliputra need not surprise us, as in this
 " account he is supposed to belong to the Maurya dynasty.

¹ According to Mr. Fleet who quotes Professor Weber as agreeing with him the name should be spelled Pushyamitra. See "*Corpus Inscriptionum Indicarum*," Vol. III, p. 65 n. 1891.

"means of making himself famous, and applied to a
 "Hindu *purohita*, who recommended him to suppress Bud-
 "dhism by force. The King adopted the suggestion, and
 "went with a force composed of all four arms¹ to Kūt-
 "tākārama in the vicinity of Pataliputra with the firm
 "determination of destroying the law of Bhagavat. Three
 "times, when on the very threshold of the *vihāra*,² he
 "was deterred by the roar of a lion from carrying out his
 "intention, and returned to the city without effecting any-
 "thing. At last he summoned a meeting of the inmates
 "of the monastery, and informed them that he intended to
 "destroy the law of Buddha, and asked them which they
 "would choose, the destruction of the *viāra* or that of the
 "*stupa*.³ They preferred to leave the place, the King
 "then utterly destroyed the *vihāra* and massacred all
 "its inhabitants. He then moved on to Çākala, where
 "he proclaimed that whoever brought in the head of a
 "Çramaṇa⁴ should receive a hundred gold pieces. One
 "of these offered his own head to the murderers, in order
 "to save the law and the lives of the other Arhats.⁵
 "When the King heard this, he gave orders that every
 "Arhat in that province should be put to death, but he
 "subsequently met with so much opposition that he no
 "longer continued his persecutions in this quarter, but
 "turned off to Koshtaka, and thence went towards the

¹ Vi cavalry infantry elephants and archers

² Buddhist convent

³ A kind of tumulus erected over relics of the great Buddha
 (commonly called *Topo*)

⁴ Buddhist ascetic

⁵ The highest rank in the Buddhist hierarchy

"original Maurya kingdom. We get a hint from an-
 "other source of the extent of his realm towards the
 "south. In the drama the Narmadâ is mentioned as
 "its southern limit, for Virasena, the brother in law of
 "Agnimitra, is represented as in command of a border
 "fortress on this river. In a war which he had with
 "the king of Vidarbha the latter monarch was overcome,
 "and compelled to surrender one half of his kingdom
 "to Mâdhavasena, a friend of the conqueror's, and the
 "Varada was fixed as the boundary of the territories of
 "the two princes. It is however most probable that
 "this territory was not conquered by the founder of the
 "dynasty but by his son after his death. His dominions
 "accordingly extended, if we include those of his vassal,
 "to the table land of the Deekan. His possession of
 "so wide a territory explains why the Çāṅga kings are
 "always spoken of as the successors of the Maurya
 "dynasty. The founder of the dynasty reigned 36 years
 "according to the most probable account. The Purāṇas
 "agree in representing the dynasty as lasting for 112
 "years, and the lengths of the reigns of Pashupamitra's
 "successors agree with one exception in both accounts.
 "The discrepancy only amounts to two years, and as
 "there is no antecedent improbability in the numbers,
 "we have no reason for doubting their correctness. If
 "we subtract the years of his successors' reigns, we have
 "only 30 years left for the reign of the founder. The
 "simplest way of reconciling this discrepancy is to sup-
 "pose that he first established his power in the seventh
 "year, or perhaps was crowned in that year, so that the
 "first six years have been omitted. We know nothing

"original Maurya kingdom We get a hint from another source of the extent of his realm towards the south In the drama the Narmadâ is mentioned as its southern limit, for Vîrasena, the brother in law of Agnimitra, is represented as in command of a border fortress on this river In a war which he had with the king of Vidarbha the latter monarch was overcome, and compelled to surrender one half of his kingdom to Mâdhavasena, a friend of the conqueror's, and the Varada was fixed as the boundary of the territories of the two princes. It is however most probable that this territory was not conquered by the founder of the dynasty but by his son after his death His dominions accordingly extended, if we include those of his vassal, to the table land of the Deccan His possession of

readings in Tārānātha's edition, and I must express myself highly indebted to his commentary, which has guided me in the interpretation of several passages upon which Shankar Pandit's notes throw no light.

Calcutta, January 1875.

MĀLAVIKĀGNIMITRA.

ACT I

NĀNDĪ

MAY that lord who, though established in sole supremacy, from which result great blessings to his votaries, himself wears the garment of skin,¹ who, though his body is united with that of his beloved,² is at the head of ascetics whose minds are averted from outward objects, in whom there is no arrogance, though he supports the whole world with his eight forms,³ may he, I say, remove

¹ In Īśvara's case the skin of a panther. Skin garments were characteristic of ascetics.

² Īśvara and Parvatī are one individual the left portion of whose body is female, and the right male (Shankar Pandit). According to Professor Weber, this fact is first mentioned by Bardesanes, who derived it from the members of an Indian embassy to Heliogabalus. For *parastad*, Tāranatha and Kataya vema give *parastad* who surpasses, &c.

³ The eight forms are earth, water, fire, wind, sky, sun, moon and *paçupati*, or lord of animals. The last is sometimes given as *Yojamāna* which appears to mean 'a person who employs priests to perform a sacrifice'. Weber gives the last form as the Brahman caste. The Rev K M Banerjee observes that originally it meant "a celebrant," now 'a spiritual client. — *Bengal Magazine* for September 1874

our¹ state of darkness in order that we may behold the perfect way²

*Here ends the Nāndī*³

Enter the Manager

Manager (looking towards the curtain) — Actor,⁴ come here for a moment

Enter Actor.

Actor — Sir, here I am

Manager — I have received the following order from the spectators “You must act at this spring festival a play named *Malavikāgnimitra*, composed⁵ by Kalidasa,” therefore let the representation be begun

Actor — Not so, I pray Why do the spectators pass over the compositions of famous poets, like the honoured bards Bhasa, Saumila,⁶ Kaviputra and others and do such great honour to the work of Kalidasa, a modern poet?

¹ Taranatha, Katayavema and Bollensen read *vas* for *vas* your state &c

² The way of *moksha*, or liberation

³ Taranatha observes that this Nāndī is irregular It ought to have eight or twelve lines

⁴ Called *par parṣika* or assistant. The manager (*śūtra dhara*) addresses him by the title of *marīśa* He uses *bhāsa* as a term of respect in addressing his master — (S P P)

⁵ Literally the whole business or plot of which was composed The “spring festival” of course corresponds to the modern Holi festival Bollensen inserts *nara*° before *rasa* *totsare*, this festival at the beginning of spring

⁶ Pandit Taranātha Tarkavāchaspati reads Dhavaka Saumilla Kaviputra, and others Dhāvaka was according to Mammata Bhatta, the author of the *Patnāvah* and *Nāga nanda* but his avarice induced him to forego the honour of

Manager — Ah ! your remark is wanting in critical acumen. Observe ! Every old poem is not good because it is old, nor is every new poem to be blamed because it is new, sound critics, after examination, choose one or the other, the blockhead must have his judgment guided by the knowledge of his neighbours.

Actor — The honourable spectators are the best judges.

Manager — Then make haste. I long to perform the order of the spectators which I received some time ago with bowed head, even as this servant of the Queen Dhārmī,¹ skilful in attendance, longs to perform her order.

[*Exeunt Actors*

End of the Introductory dialogue ²

Enter a female servant

Female servant — I am ordered by the Queen Dhārmī to ask the teacher of dancing, the noble Ganadāsa, what degree of proficiency Malavikā has attained in the dance called *Chalita* ³ in which she has recently been receiving instruction. Therefore, let me enter the music-hall (*With these words she walks round*.)

their authorship in favour of Harcha Deva King of Kashmir who lived at the beginning of the 12th century. Collensen reads Bhasaka for Dhavaka. In his preface he quotes Dr Fitz Edward Hall as saying that Bhasaka or Bhasa lived in the 5th century.

¹ Dhārmī is the κομμένη ἀλοχος liable to be supplanted or supplemented at any time by an ἐξαεσσύ ζωρημα.

² Skr *prastarāna* which Monier Williams explains by prologue. The Sanskrit dramatists made much use of these Euripidean devices.

³ Taranatha and Collensen call the dance *el Malikam*.

*Enter another female servant, with an ornament
in her hand*

First female servant (having seen the second) —Halloo !
Kaumudika ! Why are you so preoccupied that, though
you pass close to me, you do not cast a glance in my
direction ?

Second female servant —Why, bless my soul, here is
Vakulavaliká My friend, I was contemplating this beau-
tiful ring of the Queen's with a seal on which a snake is
engraved, which I have just brought from the jeweller's,
and so I came to merit your reproof.

Vakulavaliká (observing it) —It is meet that your gaze
should be riveted on it By means of this ring, from
which a stream of rays breaks forth, the extremity of
your hand appears, as it were, to be in blossom

Kaumudika —Come now, where are you going ?

Vakulavaliká —I am going by the orders of the Queen
to ask the noble Ganudasa, the teacher of dancing, what
sort of pupil Malavika has shewn herself

Kaumudika —Friend, though kept out of the way by
such an employment, she was seen, they say, by the
King¹

Vakulavaliká —Yes, the girl was seen at the Queen's
side in a picture

Kaumudika —How did that come about ?

Vakulavaliká —Listen ! The Queen had gone to the
hall of painting, and was looking at a picture of the

¹ Táránátha and Bollensen omit *kala* and read *katham
dr shid* Their reading would mean How comes it that Má-
lavika though kept out of the way by such an employment
has been seen by the King ?

drawing master's on which the hues of the colouring were still fresh, at that very moment in came the King

Kaumudila — What happened then ?

Vakularatila — Then, after the customary salutation, the King sat down on the same seat with the Queen, and beholding *Malariká* in the midst of the Queen's attendants in the painting and very near to her, he asked the Queen—

Kaumudila.—What, I pray ?

Vakularatila — "What is the name of this girl, that I have not seen before, standing near you in the painting ?"

Kaumudila — Admiration naturally follows forms of surpassing loveliness. What happened then ?

Vakularatila — Then the King finding that no attention was paid to his question, began to importune the Queen again, but the Queen gave no answer. Thereupon the Princess *Vasulakshmi* said—My brother in law, this is *Malarika*.

Kaumudila.—That is child nature all over. Tell me what happened next.

Vakularatila.—What else than this ? *Malarika* is now kept with especial care out of the range of the King's eyes.

Kaumudila.—Come now, go and do your errand. I, too, will give the ring to the Queen.

[Exit *Kaumudila*

Vakularatila (walking round and looking about) — Here is the teacher of dancing, the noble *Ganadasa*, coming out of the music hall. Let me shew myself to him.

Enter *Ganadasa*

Ganadasa — Although every one of course thinks

most of his own hereditary lore, still the importance I attach to dancing is not without foundation, how can it be? Sages say that this is a pleasing sacrificial feast to the eyes of the gods, being exhibited in two different ways by Çiva in his body which is blended with that of Umá,¹ in it is seen the behaviour of men arising from the three qualities,² and distinguished by various sentiments, dancing is the one chief amusement of human beings, though their tastes are different

Vakulavalika (advancing) — Reverend Sir, I salute thee

Ganadása — My good girl, may you live long

Vakulavalika — Noble sir, the Queen wishes to know whether your pupil Malavika is not very troublesome to teach³

Ganadása — Assure the Queen that Málavika is exceedingly clever and intelligent, to put the matter concisely, whatever movement expressive of sentiment is taught by me to her in the way of acting, that the girl, as it were, teaches to me in return by improving upon it

Vakulavalika (to herself) — I seem to see her cutting out Irávati (Aloud) Your pupil may be already con-

¹ The style of dancing invented by Parvatí (confined according to Monier Williams to attitude and gesticulation with a shuffling motion of the feet seldom lifted from the ground) is called Lásya. It is opposed to Tárđava the more boisterous style of dance of Çiva and his followers

² Goodness, passion and darkness

³ Turánátha and Bollensen read *udá kalasadi* (= *udákalasyati*), i.e. does not your pupil find it too hard a task to learn &c.

dered a success since her instructor is so well satisfied with her

Ganadisa—My good girl, you know people like her are hard to find, so I must ask you, whence this actress¹ was brought to the Queen

Vakulabhid.—The Queen has a brother of inferior caste, Virasena by name he has been placed by the King in command of a frontier fortress on the banks of the Mandakini² He sent this girl as a present to his sister, thinking her just the sort of person to learn accomplishments

Ganadisa (to herself)—From³ her distinguished appearance I conjecture that she is of high birth (Alou⁴) My good girl, I am certainly destined to become famous. Observe, the skill of the teacher, when communicated to a worthy object, attains greater excellence, as the water of a cloud, when dropped into a sea shell, acquires the nature of a pearl⁵

¹ I have adopted Bollenzen's view of the meaning of *patram* Foucaux has *cette perle*, i.e., such a jewel, such a choice attendant.

² The Mandakini here probably means the Narmada (Nerbudda) One of the Bombay manuscripts reads the Irâkrit equivalent of Narmada. Bollenzen reads *antaratâ* for *antayala* He considers that the word means the unimbalanced and uncultivated interval between two states, and quotes Caesar B G VI "3 to show that a similar custom existed among the ancient Germans.

³ Bollenzen inserts *vinaya* between *âkriti* and *pratyaya* from her beauty and modesty. Karayavema seems to take it. I think that she is of noble character."

⁵ Referring to the notion that drops of water fallen into

Vakulatalika — Well, where is your pupil?

Ganadāsa — Having just now taught her the five-limb movement¹ I told her to rest, and so she has gone to the window that commands a view of the artificial lake, and is enjoying the fresh breeze

Vakulavalika — Then, sir, give me leave to depart, in order that I may stimulate her zeal by informing her that her teacher is satisfied with her

Ganadāsa — Go and see your friend I, too, as I have got an interval of leisure, will go home

[*Exeunt Ganadāsa and Vakulavalikā*

*Here ends the Viśhkambhaka*²

Then the King is discovered with his retinue standing apart and attended by the Minister seated behind him with a letter in his hand

King (looking at the Minister who has read the letter) — Vāhataṇḍa, what does the King of Viśārbha say in reply?

Minister — He gives an answer, which will involve his own destruction

sea shells under the influence of the star Arcturus become pearls (Shankar Pandit)

¹ In which the mind, eye, eyebrow, feet and hands are employed equally (Tārānātha) It is also explained as a movement consisting of five parts, two of which are singing and dancing

² An interlude or introductory scene coming between the acts and performed by an inferior actor or actors who explain to the audience the progress of the plot, and thus bind firmly together the story of the drama by concisely alluding to what has happened in the intervals of the acts or is likely to happen at the end (Monier Williams) Tārānātha calls the present a *miśra viśhkambhaka* or mixed *viśhkambhaka* as it is performed by one actor of medium, and two of inferior, dignity

King—I want to hear his dispatch at once.

Minister—He has on the present occasion sent the following answer. "My royal brother has informed me, that my cousin, Prince Mādhasena, who had promised to enter into a matrimonial alliance with my royal brother, while proceeding to his court, was on the way attacked by one of my wardens of the marches and taken prisoner. This man, with his wife and sister, I am required to set free out of regard for my royal brother. Does my royal brother then not know that the conduct of kings towards kings who belong to the same family should be like that of the earth? He should, therefore, be impartial in this matter. As for the Prince's sister, she disappeared in the confusion of the capture: I will do my utmost to find her. Now, if my royal brother wishes that Mādhasena should be caused to be set at liberty without fail, let him attend to my fixed determination. If my royal

' That is to say, impartial. Tārānātha reads *śāstra* to us *viditām yat tulyabhājanāṁ bhūmadhāraṇāṁ rājānāṁ vṛttiḥ*. In making this request my brother did not take into consideration what the custom of kings is with regard to their relations. Weber, who appears to have the same reading, supplies in a note, "and how hostile have accordingly become the relations between me and my cousin." He compares the word *bhāratīya*, which from meaning originally "brother's son" comes to mean "enemy." Compare also Bhartṛhari (Bombay Classical Series) *Viṅṇātakam* st. 21, *jaṭiḥśed anāṁśaḥ kṣamā* "relations are worse than fire, on which the commentator observes *dāyādāḥ sahaḥśrayaḥ* "kinsmen are natural enemies." Such, with but few exceptions, has been the history of royal families in the East. "An Amurath an Amurath succeeds, not Harry Harry."

brother will set my brother-in-law Mauryasachiva free¹ whom he has imprisoned, then I will immediately release Mādhavasena from confinement" These are the contents of the letter

King — What? does the foolish fellow presume to bargain with me about an exchange of services? Vahatava¹ the King of Vidarbha is my natural enemy, and sets himself in opposition to me therefore give orders, as before determined, to the division of the army under the command of Virasena to root him up, inasmuch as he is numbered among my foes²

Minister — As the King commands

King — Or what do you think about it yourself?

Minister — Your Highness speaks in accordance with the treatises on policy For an enemy that has but lately entered upon his kingdom, because he has not taken root in the hearts of his subjects, is easy to extirpate, like a tree that is unsteady, because it has been only lately planted

King — So may the saying of the wise compilers of

¹ Tarānatha reads *aryasachivam*—the noble minister Bal-lensen reads *aryam sachivam* Shankar Pandit observes — This (Mauryasachiva) is the name according to the commentator, of the brother-in-law of the King of the Vidarbhas If that is not correct, and he was the Minister of the Maurya King of Pataliputra it seems probable that he was imprisoned by Agnimitra to prevent him from exciting the people to rebel against his (Agnimitra's) father Pushyamitra who had murdered the last of the Mauryas, Brihadratha and usurped his throne in his son's favour

² Literally, standing in the category of those that make themselves liable to be attacked (Shankar Pandit)

treatises prove true¹ For this reason let the General be ordered to put his troops in motion

Minister — It shall be done

[Exit Minister

The retinue remain standing round the King in such an arrangement as the nature of their respective duties requires

Enter the Vidushaka²

Vidushaka — His Highness gave me the following commission "Gautama devise some expedient by which I may see face to face Malavika whose picture I beheld by accident" Well I have done so, and will now inform him of the fact

(He walks round)

King *(seeing the Vidushaka)* — Here is another minister come to me, who superintends another department of my affairs

Vidushaka. — May your Highness prosper

King *(holding his hand)* — Sit down here

The Vidushaka takes a seat

King — Has the eye of your wisdom been at all employed in devising a means of attaining our object³

¹ Bollensen thinks that the sentence should not be taken in an imperative sense. Kāṭavarema supplies *blakshyati*. Foucaux translates *idam nimittam adaya en le prenant pour guide*

² The jocular friend and companion of the King. He is always a Brahman. He is the Leporello of the Indian drama.

³ I take *upreya* after Kāṭavarema as part. fut. pass = *sādhya*. Bollensen reads *upayopreyaadarṣane*. He seems to take *upreya* as a substantive in the sense of devising — *upakṣhepa*

Vidushaka — Means indeed! I rather ask about the successful accomplishment of my commission

King — What do you mean?

Vidushaka (*whispers in his ear*) — This is what I mean

King — Excellent, my friend! A clever start! We hope for good luck in this enterprise, though success in it is difficult to attain. For it is the man with allies that is able to accomplish an undertaking surrounded with obstacles, even one who has the use of his eyes cannot without a light perceive an object in the darkness

A voice behind the scenes ¹ — A truce to excessive boasting! In the presence of the King himself shall be decided which of us is superior and which inferior

King — Friend, a blossom has budded on the tree of your intrigue ²

Vidushaka — You shall see fruit also on it, I promise you

Then enter the Chamberlain

Chamberlain — Your Majesty, the Minister begs to inform you that your orders have been carried out. But here are Haradatta and Ganadása, the two professors of acting, each eager for victory over the other, wishing to have an interview with your Majesty, like two dramatic passions incarnate in bodily form

King — Introduce them

Chamberlain — As the King commands (*Going out and returning with them*) This way, this way, gentlemen!

¹ *Apathye* in the tiring room the *postscenium*. For *adhārot tara*° *Tāránátha* and Bollensen read *adhārottarayor*°

² For **nita*° *Tāránátha* and Bollensen read **sunita*°

Haradatta (looking at the King) — Ye gods ! Awful is the majesty of the King. For he is not unfamiliar to me, and he is not stern of manner, nevertheless I approach his side with trembling ; though the same, he appears every moment new to my eyes, even like the mighty ocean ¹

Ganadāsa.—Great indeed is the splendour that resides in this hero ² For though my entrance has been permitted by the guards appointed to wait at the door, and though I am advancing towards the King with the attendant that is always about his throne, by the effulgence of his majesty, that repels my gaze, I am, as it were, without words denied access after all.

Chamberlain — Here is the King approach, gentlemen

Both (advancing) — May the King be victorious

King — Welcome, gentlemen. (Looking round at the attendants) Seats for these gentlemen.

They sit down on chairs brought by the attendants

King — What is the meaning of this, that you two professors have come here together at a time when you ought to be teaching your pupils ?

Ganadatta — Listen, King ! I learned the art of dramatic acting from a good teacher ³ I have given lessons

¹ Literally water receptacle

² *Puruṣādhikāram idam jyotiḥ* = *etat puruṣādhikāram jyotiḥ* = *etah puruṣaḥ adhikārah* (*adhikāraṇam sthānam*) *yasya tat* (o P P) None of the Bombay MSS. read *puruṣādhikāram*, the reading of Tārān's has edition which means this splendour in the form of a man. It is of course the easier reading, and so far less likely to be correct.

³ *Tīrthād* the reading of Shankar Pandit, is practically equivalent to Tārān's *antīrthād*. Weber takes *antīrthā* as a proper name. Bollenstein inserts *an* before both *tīrthād* and *gīṭhātā*

in the art¹ I have been favoured by the King and the Queen

King — I know it well

Ganadasa — I, a man with such antecedents, have been taunted by this Haradatta in the presence of the principal men of the court in these words "This man is not as good as the dust on my feet"²

Haradatta — King! This man was first engaged in abuse of me According to him, there is the same difference between his reverence and myself that there is between the ocean and a puddle,³ therefore let your Highness examine him and me in theoretical knowledge and in practical skill Let the King be both judge and examiner

Vidushala. — A fair proposal

Ganadasa — An excellent idea!⁴ The King should listen to us with the utmost attention

King — Stop a minute,⁵ the Queen is sure to suspect partiality in this matter, therefore, the case had better

Tārānātha takes *dattaprayoga* 'smt with *derena* I had the professorship of theatrical representation conferred upon me by the King

¹ One is irresistibly reminded of the two professors in Molière's *Bourgeois Gentilhomme*

² Weber takes this as an ironical speech of Ganadasa to Haradatta Shankar Pandit says "this is said of Ganadasa who used the simile to disparage his rival The particle *hi* shows that Haradatta is quoting the substance of what Ganadasa had said about him (Haradatta)

³ Literally, the best course to follow (Shankar Pandit)

Literally, let it stand a little while (Shankar Pandit)

be tried in the presence of the Queen accompanied by the learned Kauçiki.

Vilushala —The King's suggestion is good

The two Professors —As seems good to the King

King —Mandagalya summon the Queen together with the revered saint Kauçiki, taking care to inform them of this matter under consideration

Chamberlain —As the King commands (*With these words he goes out, and returns with the Queen accompanied by the Parivrajikā¹ or female Buddhist ascetic*)

Chamberlain —Thus war, this war, Queen Dharini

Queen (*looking at the Parivrajikā*) —Reverend Madam, what do you think of the contest between Ganadasya and Haradatta?²

Parivrajikā —Cease fearing that your *protege* will be defeated Ganadasya is not inferior to his antagonist

Queen —Even if this be true, still the favour of the King gives his rival the advantage

Parivrajikā —Ah! consider also that you have a right to the title of Queen While the fire attains extreme brilliancy from the assistance of the sun,³ on

¹ A wandering female mendicant. She was a widow. The Hindu widow says Shankar Pandit is not generally a wandering mendicant so we may assume that she was a Buddhist and this makes it likely that the play is much older than Wilson supposes.

² That is to say "which of the two do you think will be victorious?"

³ Bollenstein reads with some MSS *bhānak parigrahad ānak*, the sun by the assistance of the day. He remarks that this reading gives a better antithesis.

the other hand the moon also acquires greatness when favoured by the night

Vidushaka — Look ! look ! Here is the Queen arrived, preceded by the match maker,¹ the learned Kauriki

King — I see her, who indeed, decked with the auspicious ornaments² accompanied by Kauriki in the dress of an ascetic, shines like the three Vedas incarnate accompanied by the knowledge of the Supreme Soul³

Parivrajika (advancing) — May the King be victorious !

King — Reverend Lady I salute thee

Parivrajika — Mayest thou be for a hundred years the husband of Dhárini and the earth,⁴ the support of living creatures, which two beings give birth to mighty offspring, and are equal in patience

Queen — May my husband be victorious !

King — Welcome to the Queen ! (*Looking towards the Parivrajikā*) Reverend Lady, take a seat.

They all sit down in due order

King — Reverend Lady, a dispute about superiority in skill has arisen between Ganadāsa and Haradatta, now you must occupy the position of judge in this matter

Parivrajikā (smiling) — Spare your taunts When a

¹ Pithamardikā according to Shankar Pandit means one who assists the Nāyika or heroine in her attempt to gain her lover

² Such as a wife would wear during the lifetime of her husband (Shankar Pandit)

³ The Upanishads (Shankar Pandit)

⁴ A pun on the name of the Queen *Bhavadhāritā* — the earth Kings are again and again spoken of in Sanskrit poetry as the husbands of the earth Compare Raghuvaṇṣa VIII 51 (*Bombay edit on*) Surely I am the husband of the earth only in name but my heart felt pleasure was in thee

town is accessible, do men go to a village to get jewels tested?

King—Not so, not so. You are indeed "the learned Kauriki," whereas the Queen and I are partial with respect to these gentlemen, Haradatta and Ganadatta.

The two Professors—The King's remark is just. Reverend Lady, you are impartial, you ought to pass judgment on our merits and demerits.

King—Therefore let the case be opened.

Parivrajika—King, the art of dancing is a matter of practice chiefly, what is the use of a verbal controversy?

King—What, however, does the Queen think?

Queen—If you ask me, the whole dispute between these two professors is annoying to me.

Ganadatta—The Queen ought not to consider me likely to be beaten in the art of acting¹.

Vidushaka—Queen, let us see the conflict of the two rams.² What is the use of giving them fodder³ for nothing?

Queen—You do certainly take delight in squabbles.

Vidushaka—No, fair one⁴. But when two infuriated

¹ Tarāgātha reads *na mām samānarīdyatayā paribhāraṇīyam aragantam arhātī*—You ought not to consider me despicable as being merely equal to that man in skill.

² Another reading is the Prākṛit equivalent of *kdarsanibhāri*, glutton.

³ Shankar Pandit points out that the word also means "salary."

⁴ *Clandī* means an angry woman—a vixen, but it is often used as a term of endearment.

elephants are quarrelling,¹ how can there be tranquillity until one or the other is conquered?

King — Surely you have seen the skill of the two professors exhibited by themselves in person?²

Parurájiká — Of course, I have

King — Then what further have these teachers to satisfy us about?

Parurájiká — That is the very point I wish to speak about. One man can perform excellently in person, another possesses to a remarkable degree the power of communicating his skill, he who possesses both excellences, should be placed at the head of teachers.

Vidushaká — Gentlemen, you have heard the Reverend Lady's speech, this is the gist of it. The question must be decided by examining into your skill in teaching.

Haradatta — It suits me admirably.

Ganadása — King, it is so determined.

Queen — But when an unskilful pupil disgraces the instruction of a teacher, does it follow that the teacher is to be blamed?

King — Queen! It is fitting that it should be so.³

Ganadása — The improvement of an unpromising pupil shows the quick intelligence of the teacher.

Queen (looking at *Ganadása*, aside) — What is the meaning of this? Cease from fulfilling the desire of

¹ *Táranátha* and *Bollensen* read *kalahaz p anam*, fond of quarrelling.

² *Táranátha* reads *śānggausthar.śīṣayam*, exceeding skill in their own art.

³ *Ā amēpad jate*, the reading of *Táranátha* and *Bollensen* means, "This is what does take place."

this husband of mine, which will only increase the ardour of his passion (*Aloud*) Desist from your useless trouble

Vidushaka.—Your Highness speaks wisely *Ganadasa*! As you are eating the sweetmeats¹ offered to *Sarasvati*, on the pretence of being a teacher of the drama, what do you want with a contest in which you may easily be defeated?

Ganadasa —In truth, this is the meaning of the Queen's speech. But listen to a saying which is *à propos* on the present occasion. The man who shrinks from a contest, because he possesses an appointment, and patiently endures disparagement from a rival,—the man whose learning is merely a means of obtaining a livelihood,—him they call a huckster that traffics in knowledge

Queen.—Your pupil was but lately handed over to you, so it is unbecoming to exhibit knowledge that is not as yet firmly implanted

Ganadasa—It is for that very reason that I am so importunate²

Queen—Then exhibit both of you your skill in instruction to the Reverend Lady alone

¹ The *modaka*, a dishful of which is offered to the goddess *Sarasvati* and really given to the teacher, is a round ball of a slightly conical shape at the top made of rice or wheat flour mixed with sugar, thin slices of the kernel of the cocoanut, together with spices and then either boiled in steam or fried in clarified butter (*Shankar Pandit*.)

² 'In order' as *Shankar Pandit* observes 'to show more creditably my skill in teaching' Weber translates "I do not feel anxious about that (*dafür habe ich keine sorge*)"

Parivrajika—That is not fair, even an omniscient person, when giving judgment alone, is apt to be discredited¹

Queen (to herself)—You fool of a *Parivrajikā*! Do you wish to lull me to sleep when I am wide awake? (*She turns away in a pet*)

The King calls the attention of the Parivrajika to the Queen

Parivrajika (looking)—Why dost thou, O moon faced one, turn away thy countenance from the King without reason, for matrons, even when all powerful with their husbands, wait for some cause before they fall out with them?

Vidushaka—Rather is it with good reason. She thinks that she must uphold the side she favours (*Turning towards Ganadasa*) I congratulate you on the fact that the Queen has saved you by pretending to be angry. Even the well trained becomes clever by exhibiting instruction²

Ganadasa—Listen, Queen! You hear what people think of the matter. Accordingly, now that I wish to exhibit in a contest my power of communicating skill

¹ Foucaux translates this speech 'If even an omniscient person submits himself alone (without his pupil) to a trial it is to his disadvantage'

² Tārnātha reads the Prākṛit equivalent of *Upadeśa darśanena nishkṛta bhavati*. 'All men even the well trained are severely tested by having to exhibit their teaching power. Bh'asen reads the Prākṛit equivalent of *Upadeśane na nishkṛta bhavati*. This means 'do not appear clever (show to advantage) in exhibiting their teaching power'

in acting, if you do not permit me, all I can say is, I am left in the lurch by you (*He rises from his seat*.)

Queen (*to herself*) — What resource have I left? (*Aloud*) You have authority, sir, over your pupil

Ganadasa — I have been afraid for a long time without reason! (*Looking at the King*) The Queen has given her permission, therefore let the King give his orders. In what particular piece of acting shall I exhibit my power of instruction?

King — Act whatever the Reverend Lady commands

Parivrajā — The Queen has something upon her mind. I am therefore afraid

Queen — Speak boldly, I shall still be mistress of my own attendant

King — Say that you will be mistress of me also?

Queen — Come, Reverend Lady, speak your mind

Parivrajā. — King, people talk of a dance called *chalita*, made up of four movements,¹ let us see the skill

¹ Instead of *apada śaṅk lo 'smi* Tārānātha reads *aj adēṣa śaṅkito 'smi*, I have been afraid of a refusal

² A fine stroke of gallantry, says Shankar Pandit. I therefore suppose that he takes *mama* to mean the King. Tārānātha reads the Prākṛit equivalent of *pradhāriṣyati pradhār*, the King will have power. The *mama* in the King's speech will therefore refer to the Queen. Collensen who has the same reading as Tārānātha, gives the following explanation. The King says to the Parivrajikā, 'say, 'the King can dispose of me also'' — a compliment for the Parivrajikā as he thereby excludes her from the category of the ordinary attendants, and places her above them

³ Here Tārānātha inserts *duṣṭaprayojyam* difficult to execute or to teach. Before *chalitam* which he gives as *chhalikam*, he has *Ṣarmasthāyāḥ kṛitam*, invented by Ṣarmasthā.

of both the two professors exhibited¹ with reference to that one performance, then we shall be able to estimate the comparative merits of these two gentlemen with respect to teaching power

Both the Professors —As your Reverence commands

Vidushaka — Then let both parties make ready in the play house² the arrangements for the representation, and send a messenger to his Highness Or better still, the mere sound of the drum will rouse us up

Hanadatta —So be it! (*He rises up*)

Ganadāsa looks at the Queen

Queen —May you triumph! Believe me, I am not hostile to your success, Ganadasa

Both the teachers go away

Parivrājikā —Come here a moment, you two professors

Both (turning round) —Here we are

Parivrājikā —I speak in my capacity as judge Let the two pupils enter with thin theatrical dresses, in order to display the elegance of movement of all their limbs

Both —It was not necessary to give us this advice

[*Exeunt the two Professors*]

Queen (looking at the King) —If my husband shows as much skill in devising expedients³ in his political affairs, the result will surely be splendid

¹ Of course in the persons of their pupils the object being that the King should see Málavikā

² Tárānātha reads *varṇapekshāgrīhe*, in the waiting room of the actors

³ Four expedients are usually enumerated Sowing dissension negotiation, bribery and open attack (*bheda, sandhi, dāna, vigrāha*)

King—Cease to put an invidious construction on my conduct. Indeed, this was not brought about by me, O sagacious one, it is ordinarily the case that people who pursue the same science are jealous of one another's fame.

A drum is heard behind the scenes. All listen.

Paritrāyāla.—Ah, the representation has begun. For that note of the drum, which is dear to pea fowl,¹ delights the mind, deep resounding, beginning with the high pitched middle tone,—of the drum, I say, answered by the pea fowl with necks erect, suspecting that it is the thunder of a rain cloud.

King—Queen! let us join the assembly.²

Queen (to herself)—Oh, the indecorous behaviour of my husband!

[*All rise up.*]

Vilustāla (aside to the King)—Come, walk calmly and slowly, lest the Queen should cause you to be disappointed.³

¹ Or which resembles the cry of pea fowl.

Weber observes that the delight of pea fowl in rain, and the thunder that accompanies it, is a favourite commonplace of Indian poets. See *Uttara Rāma Chārita*, p. 87 of Vidyāsagara's edition.

² *Tārānātha* and *Bollensen* read *tas yāh śamāy kīh* let us be spectators of *Mālavikāś* acting or probably the King was referring to the *māyurī marjand* while the Queen understands *tas yāh* to mean *Mālavikā*.

³ *Shankar Pandit* seems to prefer this interpretation, so I have transferred it from the notes to the text. He observes that if we insert *tumam* with some MSS the passage will mean find you inconsistent with yourself discover that your indifference was merely assumed. *Tārānātha* omits both *ma*

King — Though I endeavour to be¹ calm, this sound of the music of the drum makes me hasten, like the noise of my own desire² descending the path of fulfilment

[*Exeunt omnes*

Here ends the First Act

ACT II

(*Then are seen, after the orchestral arrangements have been completed, the King, with his friend, seated on a throne, Dhárini, and the retinue in order of rank*)

King — Reverend Madam¹ which of the two professors shall first exhibit to us the skill which he has infused in to his pupil²

Parurájká — Even supposing their attainments to be equal, Gaṇadása ought, surely, to be preferred on account of his being the elder

King — Well, Maṇḍalyá, go and tell these gentlemen this, and then go about your business⁴

and *tram* and explains *śamādayiṣhyati* by *pralapsyate anjathā nāisyate* which I suppose, means will be deceived into supposing that you have acted in good faith and are not engaged in a love intrigue

¹ Literally rest upon composure

² *Manorathā* literally means chariot of the mind As Shankar Pandit observes there lurks in the word a little pun

³ More literally of which of the two professors shall we first behold &c

⁴ Literally execute the command given to thee This means that he is to deliver the message to the teachers and is not to return again to the King (Shankar Pandit)

Chamberlain.—As the King commands

Ganadāsa (entering).—King, there is a composition of *Çarmisthā*, consisting of four parts in medium time,¹ your Highness ought to hear attentively one fourth² of it performed with appropriate gestures

King—Professor! I am most respectfully attentive³

[*Exit Ganadāsa.*]

King (aside to Vidushaka)—Friend, my eye, eager to behold her who is concealed by the curtain, through impatience seems to be endeavouring to draw it up

Vidushaka (aside)—Ha! the honey of your eyes is approaching, but the bee is near, therefore look on with caution

Then Malarikā enters, with the teacher of dancing contemplating the elegant movement of her limbs

Vidushaka (aside)—Look, your Highness. Her beauty does not fall short of the picture.

King (aside)—Friend, my mind anticipated that her beauty could not possibly come up to that represented in the picture, but now I think that the painter, by whom she was taken, studied his model but carelessly

Ganadāsa.—My dear child, dismiss your timidity, be composed.

King—Oh, the perfection of her beauty in every posture! For her face has long eyes and the splendour of

¹ There are three kinds of time *druta*, *madhya*, and *vilambita*.

² Shankar Pandit observes, "We must suppose that the poem consisted of four stanzas each embodying a separate theme (*rastā*)"

³ In Tarānātha's edition, we have an alternative reading *tat praveçaya pātram*, therefore introduce your pupil.

an autumn moon, and her two arms are gracefully curved at the shoulders, her chest is compact, having firm and swelling breasts, her sides are as if were planed off,¹ her waist may be spanned by the hand, her lips slope elegantly, her feet have crooked toes, her body is as graceful as the ideal in the mind of the teacher of dancing²

Málavikā having approached sings the composition consisting of four parts³

My beloved is hard to obtain, be thou without hope with respect to him, O my heart! Ha! the outer corner of my left eye throbs somewhat,⁴ how is this man, seen after a long time, to be obtained?⁵ My lord, consider that I am devoted to thee with ardent longing (*She goes through a pantomime expressive of the sentiment*)

Vidushakā (*aside*)—Ha! ha! this lady may be said to have made use of the composition in four parts for the purpose of flinging herself at your head

King (*aside to the Vidushakā*)—My friend, this is the state of the hearts of both of us. Certainly she, by

¹ On account of their smoothness I have borrowed the express on from Shankar Pandit

² The reading *manasī glis'ta n* would mean conceived in the mind

³ Or lines. The reading *pagānam* means prelude. Bol lensen considers that it means advancing into the front part of the stage. He derives it from *gā gāḍa*

⁴ In the case of women this portends union with the beloved. For throbbing in the right eye see my translation of the *Kathā Sarit Sāgara* Vol II p 128

⁵ *Tarānātha* reads the Prākṛit equivalent of *puna drash taryo* to be seen again

accompanying the words "know that I am devoted to thee," that came in her song, with expressive action pointing at her own body, seeing no other way of telling her love owing to the neighbourhood of Dharmí, addressed herself to me under the pretence of courting a beautiful youth

Malavika at the end of her song makes as if she would leave the stage

Vidyashaka — Stop, lady! you have somewhat neglected the proper order, I will ask about it if you please

Ganadasa — My dear child, stop a minute, you shall go after your performance has been pronounced faultless.

Malavika turns round and stands still

King (to himself) — Ah! her beauty gains fresh splendour in every posture. For her standing attitude, in which she is placing on her hip her left hand, the bracelet of which clings motionless at the wrist,¹ and making her other hand hang down loosely like the branch of a *Cyána* tree,² and casting down her eye on the inland pavement on which she is pushing about a flower with her toe, an attitude in which the upper part of her body is upright, is more attractive even than her dancing

Queen — I fear the noble Ganadasa is taking to heart the speech of Gautama

Ganadasa — Queen, say not so. By the help of the

¹ More literally Shankar Pandit 'with the bangles remaining close upon the wrist. Her hands were not unduly thin

² Or making like the branch of a *Cyána* tree her other hand from which the pearls have fallen

King¹ Gautama is enabled to become sharp-sighted; observe, even a stupid person becomes clever by association with the wise, as turbid water is made clear by contact with the mud dispersing fruit² (*Looking at the Vidushaka*) We are waiting for your lordship's decision

Vidushaka — Ask the *Parivrājikā* who witnessed the performance, afterwards I will mention the omission³ which I observed

Ganadasa — Reverend Lady, be pleased to give your opinion, according to your own observation, as to whether the performance was a success or a failure

Parivrājikā — All was blameless, and in accordance with the rules of art for the meaning was completely expressed by her limbs which were full of language, the movement of her feet was in perfect time, she exactly represented the sentiments, the acting was gentle, being based upon the measure of the dance,⁴ in the successive developments of the acting, emotion kept banishing emotion from its place, it was a vivid picture of a series of passions

Ganadasa — What does his Majesty think?

¹ Literally, by reliance or dependance upon the King. Bolleson translates owing to the confidence which the King reposes in the *Vidushaka* we may expect from the latter an acute piece of criticism

² The fruit of the *kataka* tree. One of the seeds of this plant being rubbed upon the inside of the water jar used in Bengal occasions a precipitation of the earthy particles diffused through the water and removes them

³ Bollensen and Tārānātha read *karmabheda* — *karmabheda*

⁴ Tārānātha explains of which the instrument of expression was the branch like hand

King —Ganadasa, I have become less confident about the success of my *protégé*

Ganadasa —Then I am in truth a professor of dancing. Wise men know that the teaching of a teacher is faultless, when it does not become black in your¹ presence, even as gold that is tested in the fire

Queen —I must congratulate you, sir, on being so fortunate as to give satisfaction to your judge

Ganadasa —But the Queen's favour is the cause of my good fortune (*Looking towards the Vidushaka*) Gautama, now say what you have in your mind

Vidushaka —The first time that skill is exhibited, a complimentary gift to a Brahman is desirable, but you forgot about that

Paritratika.—Ha! ha! an umpire² thoroughly conversant with acting

Vidushaka —Well, you would be learned lady, what else would you have? As you do not know how to crunch bonbons, what do you know? You frighten these people with your long hair like the beams of the bright moon

They all laugh. Even Malavika cannot suppress a smile

King (*to himself*) —My eye has perceived in its full splendour its appropriate object, since it has seen the smiling face of the almond eyed one, with its gleaming teeth half displayed, like an opening lotus with the filaments of the flower partially visible

¹ Tārānātha gives as an alternative reading *re distressed* in the presence of the wife

² Bollenstein reads *pragṇa* for *pragṇa* *lāla*. I must mean a most vital or essential point in acting

Ganadāsa — Great Brāhman, this indeed is not an inaugural rehearsal in the tiring room,¹ otherwise how could we have omitted to honour you who are worthy of honour?

Vidushaka — I indeed, like a silly *chātaka*², asked for a drink of water when the heaven was rebellowing with rainless clouds

Paṇḍarīkā — Exactly so

Vidushaka — It follows that those people who expect to derive any benefit from giving satisfaction to the learned are a set of fools³. If the Reverend Lady has found the performance meritorious, I will bestow this evidence of her satisfaction upon Málavikā. (*So speaking he draws off a bracelet from the King's wrist*)

Queen,—Stop! why do you give away the ornament before you have become acquainted with a different kind of merit?⁴

Vidushaka — Because it belongs to some one else, of course.

Queen (*looking towards Ganadāsa, the teacher of*

Tarānātha reads *prathamam nepathyasaramam* the first handselling of the tiring room or theatre. Bollenzen says 'This exhibition on the stage is no sacrifice otherwise you would as a Brāhman, obtain your portion (in cakes)'

² A bird that lives on rain drops. Its peculiar habits are a subject of frequent reference in Sanskrit poetry

³ Tārānātha takes it those who (like me) are stupid, have to depend upon the satisfaction of the learned and take their opinions from them

⁴ i.e., that of Haradatta's pupil. The Queen of course objects out of jealousy

dancing) —Noble Ganadasa, in truth, your pupil has exhibited the proficiency you have imparted to her

Ganadasa —My dear child, now leave the theatre
[*Malavika departs with her teacher*]

Vidushaka —Thus much and no more can my genius do to help your Majesty

King —Have done with this limiting of your power¹ For, now I consider her disappearance behind the curtain² to be like the obscuration of the prosperity of my eyes, like the end of the great feast of my heart, like the closing of the door of happiness

Vidushaka —Bravo ! You are like a man, who is poor and sick, and desires a medicine administered by the physician

Haradatta (entering) —King¹ have the goodness now to look at my exhibition

King (to himself) —My object in being a spectator is now at an end (*Aloud putting a severe strain upon his politeness*) Haradatta, we are indeed anxious to behold it

Haradatta —I am highly favoured

A bard chants behind the scenes

Victory to the King ! Noon has arrived, for the geese rest with closed eyes in the shade of the leaves of the lotuses of the ornamental water, the pigeons shun on account of the extreme heat the sloping roofs of the

¹ Bollensen reads *parichhādāna*, in the sense of concealment. Do not pretend that your invention is exhausted

² Bollensen and Kātáyavema read *tiraskāranam* disappearance

palace which they ordinarily frequent,¹ the peacock, desirous of drinking the particles of water continually flung out,² flies to the revolving water wheel, the sun blazes with all his rays at once, as thou with all thy princely qualities

Vidushaka — Oh ! Ho ! the time of breakfast has arrived for the Bráhmaṇ and for your Majesty also The physicians say that it is bad for the health to be kept waiting past the appointed hour

King — Haradatta ! what do you say ?

Haradatta — It is no time for me to speak ³

King (*looking towards Haradatta*) — Then we will see your skill in teaching exhibited to-morrow In the mean time take a rest

Haradatta — As the King commands

[*Exit Haradatta*]

Queen — Let my husband take the customary bath

Vidushaka — Never mind the bath ! Let breakfast come with express speed !

Parurájá (*rising up*) — Health to your Majesty !

[*Exit with the Queen, who is accompanied by her attendants*]

¹ Literally on account of the extreme heat the palace has become such that the pigeons hate to frequent the sloping roofs

² I have translated *śindutáśhepān* the reading of Shankar Pandit Táráná ha reads *śindutáśhepāt*, the thirsty peacock flies to the revolving water wheel because it throws out drops.

³ Lollensen reads *asti vānyasya vacchandrakāśotra* This seems to mean is there really an opening for another to speak ? The matter requires no words ! is self evident

Vidushaka — Ha ! not only in beauty but in artistic skill is Málavika unmatched

King — The Creator, by furnishing her, who is so naturally beautiful, with attractive accomplishments, prepared an arrow of love steeped in poison. Why should I say more ? You must think upon me

Vidushaka — You ought also to take thought for my comfort. The inside of my stomach burns like a cauldron in the market-place

King — Of course. But exert yourself for the sake of your friend as you do for your food

Vidushaka — I have pledged my word¹. But it depends upon the will of another, whether one can see the Lady Málavika. She is like the moon light obscured by clouds. As for your Majesty, you amuse me by asking that your wishes may be accomplished, having become quite distressed, like a bird hovering round the shop of a butcher, desirous of meat, but afraid to venture

King — Friend, how can I help being distressed, since my heart is averse to the society of all the beauties of my harem, and that fair eyed one has become the only object of my affection ?

[*Exeunt omnes*

Here ends the Second Act.

¹ Shankar Pandit explains the origin of this phrase. In the formula, inviting Bráhmans to the ceremony of the *Gráddha*, the word *kshana* is often used. Hence the person who addresses in the words of the formula (the *Gráddhakrit*) is said to give the *kshana* and the person to whom it is addressed is said to take the *kshana* in the language of ignorant priests. Táránátha reads *grahatadakshano 'smi*, I have received the reward (usually given to Bráhmans at the end of a sacrifice).

ACT III

Enter an attendant of the Parivrátika

Attendant — I have received the following order from the Reverend Lady “Bring me a citron, for I wish to make a complimentary present”¹ So I will go and look for Madhukariká, the keeper of the pleasure garden (*Walking round and looking*)

Ah ! there she stands contemplating a golden Açoka tree So I will go and salute her

Enter the keeper of the garden

First attendant (going up to her) — Madhukariká ! Is your duty of looking after the shrubbery going on well ?

Second attendant — Why, here is Samábhritiká Wel come to you, my friend

Samábhritiká — Listen ! The Reverend Lady commands — “Her Majesty the Queen must not be approached by people like myself with empty hands, therefore I wish to honour her with the gift of a citron”

Madhukariká — Surely, here is a citron near you Just tell me now, which of the two professors of dancing who were quarrelling with one another, did the Reverend Lady approve of, after beholding the performances of their pupils ?

Samábhritiká — Both of them are thoroughly acquainted with the science of dancing and clever in execution But the teaching power of Ganadása was ranked the

¹ Taránátha and Bollensen give *devassa vrasanattam* a citron in the garden of the king

higher of the two on account of the admirable qualities of his pupil

Madhukarika — Well, is there any gossip going about with regard to Malavika ?

Samabhratika — Certainly The King is desperately in love with her, but in order to spare the feelings of Queen Dhárini, he does not display the strength of his passion Malaviká, too, in these days is seen to be fading like a jasmine-garland that has been worn and thrown away¹ More than that I do not know Give me leave to depart

Madhukarika — Take this citron hanging on the branch

Samabhratika (*pretending to take it*) — Ah ! may you obtain, for your readiness to oblige my saintly mistress, a better* fruit than this

Madhukarika (*advancing*) — Friend ! we will go together I also will give the Queen information about this golden Açoka tree, which is delaying to burst into blossom, because it waits to be touched by the foot of a beautiful woman²

Samabhratika.—Quite proper Indeed it is your duty
[*Exeunt*]

Here ends the Interlude

Enter the King in a love sick state, and the Vidushaka

King — My body may be thin as it has not the joy of embracing the beloved, my eye may be filled with tears because she is not seen by it even for a moment, but

¹ Taranatha has the Prakrit equivalent of *anubhutamurchhā* — *Acra* that has suffered fading

² Tārānātha and Bolensen read *peśalāraṃ* more tender

³ This fancy is perpetually recurring in Sanskrit poetry

then, my heart, are not separated for a single instant from that antelope eyed one, why then dost thou suffer agony, when thy consolation is ever near thee?

Vidushaka — Let your Highness cease giving way to tears and abandoning all self restraint, I have seen Vakulávalihá, Málavika's dear friend, and I have given her that message which your Highness entrusted to me¹

King — What did she say then?

Vidushaka — "Inform the King that I am favoured by having that duty entrusted to me. But the poor girl being guarded by the Queen more carefully than before, like the jewel² guarded by a snake, is not easily to be got at, nevertheless I will do my best."

King — Oh revered God of Love, child of fancy, having directed my longing to objects unfortunately surrounded with obstacles, thou dost smite me so sorely that I am not able to bear delay. (*With an expression of astonishment*) What proportion is there between this soul torturing agony and thy bow to all appearances so harmless? That 'sweet and bitter in a breath,' of which we hear so much, is surely seen in thee, oh God of Desire!

Vidushaka — I tell you of a truth that I have devised an expedient for ensuring the end we wish to attain, therefore, royal son, regain your composure

King — Well, where shall I manage to get through the rest of the day with a mind averse to my usual occupations?

¹ Literally she has been caused to hear

² Alluding to the precious jewel which the snake though ugly and venomous wears in his head 'says Shankar Pandit. Another reading is *nidhi* a treasure

Vidushaka — Surely, Irāvati sent you this very day some red Kuravaka blossoms indicative of the first appearance of spring, and on the ground of the recent advent of that season made this request to you by the mouth of Nipuniká, "I wish to enjoy a ride in the swing in company with my husband." Your Highness, too, promised to gratify her, therefore, let us go to the pleasure-grounds.

King — This is impossible

Vidushaka.—How so ?

King — My friend, women are by nature discerning. Now that my heart is devoted to another, how will your friend help perceiving it, even when I am caressing her? Therefore, I see clearly that it is better to refuse a proper request, for I know many plausible reasons for disappointing her, than to go through the form of shewing regard to sharp-sighted women, even if with more *empressment* than before, supposing it be void of passion¹

Vidushaka — You ought not suddenly to throw behind your back your invariable courtesy to the ladies of your harem

King (reflecting) — Then shew me the way to the pleasure grounds

Vidushaka — This way, this way, your Highness

Both walk round

Vidushaka.—The spring by means of these finger like shoots, agitated by the wind, as it were, beckons on your Highness to enter this pleasure ground

¹ *Parabhayadhikah* is explained by Tárānātha to mean *par* *am* *abhayadhikah*, i.e. before excessive but now void of passion

King (making as if something were touching him) — Surely the Spring is noble in his sympathy. Observe, my friend, he, as it were, compassionately asking by the notes of love-intoxicated cuckoos, agreeable to the ear, how I manage to bear the torture of my passion, has made the southern wind fragrant with mango blossoms to play upon my body, like the palm of a hand gently stroking me.

Vidushaka — Enter, that you may obtain tranquillity of mind.

Both enter the garden

Vidushaka — Oh ! my friend, look carefully around you. Surely the presiding goddess of the pleasure-grove must desire to allure you, since she has donned this robe of spring flowers that puts to shame the adornment of a young lady.

King — Indeed, I behold it with astonishment. The red dye of the *śimśā* like lip is surpassed in excellence by the splendour of the red *Aśoka*, the *Kuratala* flower, dark blue, white, and red, transcends the painting on the forehead, the ornament of the spot between the eyebrows is surpassed by the *tilaka* blossoms having bees clinging to them black as *collyrium*, the goddess of Vernal Beauty seems to laugh to scorn the art of adorning the face¹ as practised by women.

Both of them admire the beauty of the garden

Enter Mālarīdā in a state of agitation

Mālarīdā — I am ashamed in my own heart, when I think I am in love with the King, whose heart I do

¹ *Tārānātha* reads *śukhoprasādhanaśīdhan* the art of adornment without effort.

not know How, then, can I tell this fact to my dear friend? I do not know for how long a time love will bring me into this irremediably severe suffering (*Having advanced some steps*) Where am I going now? (*After reflecting*) Ah! I received this order from the Queen "My feet hurt me terribly, as I have had a fall from "a swing, owing to the carelessness of Gantama, do thou "therefore perform the ceremony of fertilizing the golden "Açoka tree, if in five nights from this time it displays flowers, I will (*she stops speaking and heaves a "sigh*) bestow on thee a boon which will gratify thy "desires" Well I have come first to the place where I am to perform this duty While I am waiting till Vakulavalika comes after me with the pigment for the feet, I will for a moment weep undisturbed (*She walks round*)

Vidushaka —Ha! ha! here is fine sugar offered you, now that you are confused with drinking rum¹

King —Ah! What is that?

Vidushaka —There stands Málaviká at no great distance, somewhat insufficiently adorned, with the appearance of one afflicted with longing, and alone

King (*delighted*) —What! Málaviká?

Vidushaka —Certainly

King —Now my life may find support. Hearing from you that my beloved is near, my distracted heart once more revives, like the heart of a thirsty traveller when

¹ Shankar Pandit points out that fine sugar cures people under the influence of intoxication Tāranātha also is of opinion that the inspissated juice of sugar-cane is good for people in that state

he learns from the cry of the *sarasa* that a tree-bordered river is near Well! Where is the lady?

Vidushaka —Here she is coming in this very direction, having emerged from the midst of a row of trees

King —My friend I behold her Broad in her *bimba*-like hips, thin in the waist, swelling in the bosom, very long in the eyes, she—my life—is coming hither My friend, the lady is in a different state from what she was in before, for she, with her cheeks pale like the inner part of the *sara* grass,¹ and but few ornaments, appears like the jasmine creeper having its leaves developed in the spring, and with only a few flowers

Vidushaka —She, too, like your Highness, must be slightly affected with love sickness

King —It is only friendship that sees that

Malavika —This *Açoka* that is waiting for the tender touch of a lady's foot, and has not assumed its robe of flowers, imitates me in my state of longing expectation, therefore let me sit down on this slab of rock cool with the shade of the tree, and refresh myself

Vidushaka —Did your Highness hear? The lady said "I am in a state of longing"

King —Even this much does not make me think you a man of unerring insight For this wind from the Malaya mountain, laden with the pollen of the *kuravaka* flowers, accompanied with drops of water issuing from the opening folds of the buds, produces longing in the mind even without definite cause

¹ *Saccharum Sara* (Monier Williams)

Malarika sits down

King—My friend, come this way, let us hide behind the creeper

Vidushaka—I think I see Iravati in the distance

King—But when he sees a cluster of lotuses, the elephant does not care for the alligator (*He stands gazing*)

Malarika.—Cease, my heart, from entertaining a baseless and extravagant wish Why dost thou torture me?

The Vidushaka looks at the King

King—My beloved, observe the beautiful nature¹ of love Thou dost not reveal any cause of thy pining, nor is conjecture invariably to be relied upon,² nevertheless, beautiful one, I consider myself the theme of all these lamentations

Vidushaka—Now your Highness may be free from anxiety, for here comes Vakulavalika alone, she to whom I gave the message of love

King—I wonder whether she will remember my petition

Vidushaka.—What! Do you suppose that that daughter of a female slave will forget such a weighty message from your Highness?

Enter Vakulavalika, with the pigment for the feet in her hand

Vakulavalika.—Is my friend happy?

Malarika—Ah! here is Vakulavalika come Welcome my friend, sit down

¹ Taranatha reads *mahattvam* the greatness, the mighty power

² Literally distinguished for the quality of being able to know only that which forms the truth. (S P P)

Vakulavahika — Ha! you are now invested with an equality with the Queen, therefore give me one of your feet, that I may paint it with lac, and put the anklet on it

Malavika (to herself) — Heart! do not consider thyself happy, because this office has devolved upon me. How can I now free myself? Never mind! This painting will certainly be my funeral adornment.

Vakulavahika — What are you thinking of? You know the Queen is anxious that that golden *Açoka* tree should put forth flowers.

King — What! is all this preparation for the sake of fulfilling the longing of the *Açoka*?

Vidushaka — Why, do you not know that the Queen would not, without reason, cause her to be adorned with the ornaments of the harem?

Málavika (holds out her foot) — Come, pardon me the trouble I am now giving you.

Vakulavahika — Why, you are as dear to me as my own body. (She pretends to begin the painting of *Málavika's* foot.)

King — Friend! observe the moist streak of colour placed upon the extremity of my darling's foot, like the first peeping forth of the bud of the tree of love consumed by *Çiva*.¹

¹ *Vasobhara*, the mind born is Kama god of love was consumed by the fire of *Çiva's* eye and therefore called *Anaga*. Weber suggests that the myth was invented to explain the name. Perhaps *sarasvatī* means charming as well as melody.

Vidushaka—Truly, the ornamental painting laid on the foot of the lady suits it well ¹

King—Sir, you have spoken the exact truth. The girl deserves to smite two things with this point of her foot, of the hue of a young bud, on which flashes the gleam of the nails, both the *Açoka* that has not yet flowered as longing for the ceremony of the *dohada*, and her lover standing with bowed² head, having recently committed an offence

Vidushaka—You will have an opportunity of offending the lady

King—I accept the auspicious word of a Brahman who foresees success ³

Enter Iravati in a state of intoxication, and her attendant

Iravati—*Nipunika*, my girl, I have often heard that intoxication is an especial ornament to women. Do you think that this popular saying is true?

Nipunika—It was formerly a mere popular saying, now it has become true

Iravati—Cease your flattering speeches. How did you discover, on the present occasion, that the King

¹ *Tārānatha* reads *akṣaro* *Bollensen* *adhīaro* Both mean the duty imposed &c.

² *Pranīṭa* which *Shankar Pandit* reads and *prasaṃṣita*, the reading of *Tārānatha's* edition are pretty nearly identical in meaning. The literal meaning of the former is "laid down in front of (his mistress)"

³ *Shankar Pandit* observes 'this does not refer to any knowledge that *Vidushaka* possessed of the art of foretelling but simply to the fact that a blessing given by a Brahman is fulfilled by the gods'

had gone on before me to the house in which the swing is ?

Nipunika — I inferred it from his unfailing affection for you his Queen

Iravati — No more of that adulation, speak as if you were an indifferent person

Nipunika — The noble Gautama told me, being desirous of a spring gift. Let your Highness come quickly

Iravati (*walking round as well as her state will permit*) — Oh ! my heart urges me on to behold my husband though I am overpowered with intoxication, but my feet will not advance on the path

Nipunika — Now, indeed, we have arrived at the summer house where the swing is

Iravati — But, *Nipunika*, I do not see my husband in it

Nipunika — You must look carefully. The King must be hidden somewhere, meaning to play your Highness a trick. Let us for our part repair to this slab of rock under the *Açoka* tree which is overgrown by the *Priyangu* creeper

Iravati does so

Nipunika (*walking round and looking*) — Observe, your Highness ! While seeking for the sprout of the mango, we are bitten by red ants

Iravati. — What does that mean ?

Nipunika — Here is *Vakulāvalikā* adorning the foot of *Mālavika* in the shade of the *Açoka* tree

Iravati (*exhibiting signs of suspicion*) — This is not a proper place for *Mālavika*. What conjecture do you form ?

Aṣṣunika —I conjecture that the Queen who has had a fall¹ from a swing, has appointed Malavika to perform the ceremony of the *dohada* for the Aśoka tree, otherwise how could she have permitted her attendant to wear this pair of anklets which she herself uses?

Iraratā —It is certainly a great honour to her²

Aṣṣunika —Why do you not search for your husband?

Iraratā —Girl, my feet refuse to go to any other place. My mind is distracted³. I will, in the meantime, arrive at certainty with respect to my suspicions⁴. (*Observing Malavika, to herself*) Not without reason is my mind despondent⁵.

Iakulavaliā (*calling attention to Malavika's foot*) —Are you pleased with the way in which the lines of colour are arranged on your foot?

Malavika —As it is on my own foot, I am ashamed to praise your handiwork. Tell me who instructed you in the art of adornment.

Iakulavaliā —In this I am a pupil of the King.

Vidusālā —Hasten now to get the teacher's complimentary present.

Malavika —I am glad to see that you are not conceited.

¹ Tarkavāgiṇ reads the Prakṛit equivalent of *dohā pari bhraśī ta-saruja charanaya* whose feet are painful owing to a fall.

² Bollensen reads *me* for *se* and explains *sambharaṇā* as suspicion.

³ Tārānātha and Bollensen read the Prakṛit equivalent of *mado mam e kārayati*, intoxication quite upsets me.

⁴ *se* ascertain whether the King is in love with Malavika or not.

⁵ She is struck with Mālavika's beauty. (Shankar Pandit)

Vakulavahika — Having obtained feet worthy of displaying my skill upon, I shall become conceited now (*To herself*) I have accomplished my commission.¹ (*Looking at the colour, aloud*) My friend, I have finished painting one of your feet. It is only necessary to breathe on it.² Besides, this place is windy.

King — My friend, observe observe. Now, there has arrived an admirable opportunity for me to do her a service by fanning with the breath of my mouth her foot, the dye on which is wet.

Vidushaka — Why do you regret that you cannot avail yourself of it? You will soon be able to enjoy this privilege for a long time.

Vakulavahikā — Your foot shews like a red lotus. May you certainly repose upon the bosom of the King.

Irāvatī looks *Aṣṣunika* in the face.

King — I say Amen to this prayer.

Mālavikā — Ah! you are talking nonsense.³

Vakulavahika — I said exactly what it is my business to say.⁴

Mālavikā — Surely you love me, do you not?

Vakulavahikā — I am not the only person who loves you.

Mālavikā — Who else then loves me?

Vakulavahika — Why, the King also who always has an eye for good qualities.

¹ Bollensen and Tarānātha read *śaḥe na dajjo* my pride is now complete.

² Literally to apply the wind of the mouth.

³ Bollensen reads *mā arinam manteha* do not say what is unbecoming.

⁴ *śc*, as having been commissioned by the King.

, King — Bravo ! Vakulavaliká, Bravo ! By artfully putting forth her errand, as soon as she knew the state of Málaviká's mind, and by giving the proper answer on her friend's repelling her, she has got Málaviká into her power,¹ it is quite right that the lives of lovers have been made dependent upon female go betweens.

Iratati — Observe, my girl Vakulavaliká has induced Málaviká to take the step.²

Nipunika — Queen ! Suggestion produces desire even in one free from passion

Iratati — Not without reason indeed was my heart apprehensive When I have got at the facts, I will proceed to think what I am to do

Vakulavaliká — Here is your second foot with its decoration completed Now I will put the anklets on both (*She pretends to put on the two anklets*) Come now rise up Perform the duty imposed on you by the Queen of causing the Açoka to blossom

Iratati — We have now heard that it is the Queen's order Well, let it pass for the present

Vakulavaliká — Here stands in front of you, flushed,³ ready for enjoyment, —

Málaviká (delighted) — What ? the King ?

the word *śardā* which means both crushing and distress. (Shankar Pandit.)

¹ Or she has induced Málaviká to consent to the purport of her (Vakulavaliká's) commission

² i.e. to enter upon the enterprise of trying to become the King's bride

³ *Upadharaḡa*, as applied to the King means "whose love has matured." As applied to the Açoka tree it means "the redness of whose leaves has increased. (S P P)

Vaṭṭavāṭika (smiling) —No ' not the King, but this cluster of buds hanging on a bough of the *Açoka*, make an ear-ornament of it

Yidushakā —Did your Highness hear ?

King —So much as this is enough for lovers I do not approve of the union, even if successfully brought about, of two lovers, one of whom is ardent, and the other heart-whole, it is better that an equally enamoured pair should even pine away hopeless of mutual happiness

Mālavikā, having made an ear-ornament of *Açoka*-buds, in a playful manner puts forth her foot to strike the tree

King —Observe, my friend Having taken from the *Açoka* tree a shoot for her ear she presents to it her foot, since the two have exchanged similar¹ gifts, I consider myself defrauded of my rights

Lakṣaṇā —Well, you are not in fault, this *Açoka* must be worthless² if it should be slow in putting forth flowers, now that it has been blessed by such a foot

King —Oh *Açoka* ! if after having been honoured by the slender waisted one with this foot of hers, soft as a young lotus, loud tinkling with noisy anklets, you are not immediately endowed with flowers, in vain do you nurse a desire shared by sportive³ lovers

Friend, I wish to present myself, taking a favourable opportunity of joining in the conversation

¹ Both *Mālavikā*'s foot and the shoot of the *Açoka* being red.

² i.e. barren (S P P)

³ Or it may mean as Shankar Pandit says ' a desire common with persons fond of the graceful actions of young women, &c., the desire to be kicked by them.'

Vidushaka —Come along ! I will make fun of her

Both enter

Nipunika —Queen ! here is the King appearing on the scene

Iravati —This is exactly what my heart anticipated at the outset

Vidushaka (*advancing*) —My lady, it is not at all proper conduct on your part to strike with your left foot an *Açoka* tree which is the dear friend of the King

Both (*in a state of trepidation*) —Ah ! here is the King

Vidushaka —*Vakulavahlika* ! Why did not you as you knew the state of the case, restrain the lady from committing such an impropriety ?

Malavika shows fear

Nipunika —Queen, see what the noble *Gautama* has undertaken

Iravati —How else could a low *Brâhman* like him make a livelihood ?

Vakulavahlika —Sir ! this lady is executing an order of the Queen's. In this transgression she is only the instrument of another. Let the King be appeased. (*She makes Malavika prostrate herself and falls prostrate at the same time*)

King —If this is the case, you are not guilty. My good girl, rise up. (*He takes her by the hand and raises her up*)

Vidushaka —Quite right. In this matter you ought to show respect for the Queen.

King —Oh ! charming one, I hope you do not now feel any pain in your left foot soft as a young shoot, which

¹Or literally when attempting to commit.

you placed on the hard trunk of the tree? What say you, beautiful girl?

Malavika looks ashamed

Iravati (spitefully) — Ah! my husband has a heart as soft as fresh butter

Malavika — Come *Vakulāvalā*, let us inform the Queen that we have performed her command

Vakulāvalā — Then ask the King to give you leave to depart

King — My good girl, you may go. But hear first my supplication, which has now an opportunity of making itself known

Vakulāvalā — Listen attentively! Let the King be pleased to speak

King — This person for a long time has not been able to put forth such a blossom of happiness,¹ with the nectar of your touch satisfy also the longing of this man devoted to you alone

Iravati (suddenly approaching) — Satisfy it, satisfy it, no doubt the *Açoka* shows flowers, but this tree does not only display flowers, it bears fruit also²

All are confused on beholding Iravati.

King (aside) — My friend, what resource is there now?

Vidushaka — What other than taking to our heels?

¹ As he will put forth after having been (like the tree) kicked by *Malavika*.

² Bollenstein reads, *asoa kusumam na damśati, aam āhu na uttamāhīda eva* The *Açoka* shows no flowers, and this King is a barren tree, or, more literally, a straight stem without flowers

Iravatī — *Vakulāvalī* ! you have begun well *Mālavikā* ! grant the request of my husband

Both the girls — Let the Queen have compassion on us Who are we that we should attract the affection of the King ?

[*Exeunt Vakulāvalikā and Mālavikā*]

Iravatī — Oh the faultlessness of men ! I indeed relying upon your deceitful speech¹ — unsuspecting like the deer that is attracted by the whistle of the hunter — did not anticipate this

Vidushakā (*aside*) — Make some defence at once Being a burglar caught in the act you ought to say that you came here as a student of the art of digging a mine²

King — Beautiful one ! I had no object with *Mālavikā* Because you delayed, I amused myself as well as I could !

Iravatī — You are to be depended on, are you not ? I

¹ *Tāranātha* and *Bollensen* give the *Prākṛit* equivalent of *adhikship ayah priyagrīh nyāḥ Iridayaṇaḥ jam kṛitam* you thrust a dagger into the heart of your despised dear wife

² I translate the text of *Shankar Pandita's* second edition, and follow his interpretation He shows at length in his note, that honourable Princes were expected to know but not practise dishonourable arts *Bollensen* reads the *Prākṛit* equivalent of *utkṣāṭamule 'pi grīṭītena kumbhīṭītena sandhich chhedaḥ śikṣhīṭaryāḥ itī rakṭaryāḥ* a thief who is caught in a hole which he has dug in a wall must say I wanted to learn the art of digging through walls *Tāranātha* reads *udā kṣāṭamule vīpāṭhīke vīpāṭhītena kumbhīṭītena sandhich chhedaḥ śikṣhīṭaryāḥ* i.e., a thief overtaken near water where there is no passenger must practise digging holes such as house breakers make Perhaps he means that the King ought to allege as an excuse that he was keeping his hand in by flirting with *Mālavikā* until *Iravatī* came

did not know that my husband had obtained such an agreeable means of passing the time. Otherwise I, unhappy that I am, would never have done this.¹

Vidushala — Do not repel by your speeches the courtesy of the King. If mere conversation with the attendants of our royal mistress when met by chance is to be considered a crime—why, of course, you know best, and we must acquiesce.

Iracati — Well, conversation let it be called. How long am I to torture myself about nothing? (*She goes off in a passion*.)

King (*following her*) — Forgive me.

Iracati keeps on walking away though her feet are entangled by her girdle.

King — Beautiful one, neglect of your devoted admirer is not becoming.

Iracati. — Traitor, your heart is not to be relied on.

King — With the word "traitor," oh dear one, let your scorn of me, who am so familiar with you, come to an end, you do not dismiss your anger even though entreated by your girdle lying prostrate at your feet.²

Iracati. — Even this cursed girdle sides with you. (*She takes up the girdle and endeavours to strike the King with it*.)

King — This lady in a passion, raining tears, prepares to strike me, terrible criminal that I am with the cord of her golden girdle fallen unexpectedly³ from her *bimba*.

¹ If we insert *akṣhataram* the passage will mean, I should not have caused this interruption.

² Shankar Pandit observes that the pun here is obvious. The girdle is compared to a suppliant.

³ Eollensen has *vayampekshachyutena* which he interprets fallen out of contempt for me out of anger against me.

like his, as a row of thunder-clouds to strike the Vindhya mountain with a streak of lightning

Irāvatī — Why do you drive me into transgression again? (*raising her hand with the girdle in it*)

King — Why do you withdraw the scourge lifted against me the malefactor, oh curly-haired one! You increase your fascinations, and still you are angry with your slave here (*To himself*) Surely at this time I am permitted to prostrate myself (*falls at her feet*)

Iravati — These indeed are not the feet of Malavika, that will gratify your longing for a caress? (*She departs with her attendant*)

Vidushaka — Come! rise up, rise up, you have found favour²

King (*rising up and not seeing Irāvatī*) — What? is the dear one really gone?

Vidushaka — I am glad to say she has gone without forgiving this impropriety. Therefore let us flee rapidly before she returns like Mars retrogressing to his mansion in the zodiac⁴

King — Oh the inconsistency of love! Now that my mind is taken captive by my beloved, I consider Iravati's rejection of my humble supplication a veritable service,

¹ *Avadhūtām*, *Tarānātha's* reading, means—do you insult me again?

² A playful kick such as was given to the *Apoka*.

³ *Tāranātha* reads *Akṛitaprasādos*—you have not found favour

⁴ In which case he exercises a malignant influence
Mars retrograde is called *Puella* by Chaucer

for, as she is angry, I may neglect her, though she is so attached to me¹

{ *Both walk round and exeunt.*
Here ends the Third Act

ACT IV

Enter the King in a state of anxiety and a Female door keeper

King — (*To himself*) May the tree of love which took root by my interest² in Málavikā when her name reached my ear, which, when she came within range of my eyes, put forth the shoot of passion, which at the touch of her hand may be said to have blossomed as my hair³ stood manifestly erect from delight — may that tree, I say, cause me, the weary one,⁴ to taste the flavour of its fruit.
 (*Aloud*) Friend Gautama!

Female door-keeper — Victory to your Highness! Gautama is not in attendance

King (*to himself*) — Of course I remember I sent him to find out what has become of Málavikā

Idushaka (*entering*) — Victory to the King!

¹ Here Táránátha inserts "therefore come along let us go and appease the angry Queen" The "Queen" of course is Dhariol In the second line of the preceding distich he inserts as *As*—I cannot neglect her &c

² Hope if we read *dasya*

³ This means the small hairs of the skin (as Weber remarks) which, with the inhabitants of India, stand erect from delight as well as from fear

⁴ Táránátha reads *idatam*, lover

King — Jayasena ! Find out where the Queen Dhārini is, or how she is being solaced in the present painful state of her foot

Female door keeper. — As the King commands

[Exit female door-keeper]

King — Friend, what is the state of the lady, your friend ?

Vidushaka — Pretty much that of a cuckoo in the claws of the cat

King (despondently) — What do you mean ?

Vidushaka — Indeed the wretched girl has been thrown into the subterranean store house as if into the mouth of death, by order of that fiery eyed one ¹

King — No doubt, because she heard of her meeting with me

Vidushaka — Of course

King — Gautama ! who was such an enemy of mine as to make the Queen angry ?

Vidushaka — Listen, Sir ! The *Parivrājaka* tells me, as a fact, that yesterday the Lady Iravati went to ask after the health of the Queen, whose foot is disabled with pain. Thereupon she was asked by the Queen “Why have I not seen you the beloved one lately ?” She answered, “This is either an affront or an empty form, since you ask the question knowing all the time, that the title of ‘the beloved one’ belongs to your maid servant” ²

¹ The enraged Queen is compared to a cat with reddish brown eyes

² I have followed Shankar Pandit in this translation. Tarānātha reads the Prākṛit equivalent of *kim atmano jyanalan kṛito hrīdayajane tallabha iti? tatastayottamyantya mantri*

King — Alas! this statement makes the Queen suspect Malavikā even without distinct mention of her

Vidushaka — Then she being pressed informed the Queen with regard to your misdemeanour

King — Ah! The unforgiving character of the lady! Tell me what happened next

Vidushaka — What happened next? Why Malavikā and Vakula-valika, with fetters on them, are enjoying a residence in the infernal regions where a ray of the sun is never seen, like two snake maidens!

King — Alas! The sweet voiced cuckoo and the bee, the companions of the unfolded mango-bud, have been driven into the trunk by unreasonable rain, accompanied by a strong east-wind. Friend, can there be an opening here for any stratagem?

Vidushaka — How can there be? For Mādhavikā, who presides over the store house, received this order from the Queen, "you are not to let out that baggage of a Malavika, until you see the seal of my ring!"

King (sighing) — Friend! What remedy can we adopt in this matter?

tan kuto ropachārah yatparjane saukṛdātāṃ vallabhatvam jadyati: This seems to mean "is a beloved person unadorned dear even to herself (hence why are you not properly adorned)?" Then she being distressed said—Why should such a person adorn herself when she must learn that the affection which ought to be hers has been diverted on to a slave!"

'The maidens of the Naga race are, according to Shankar Imiti distinguished for their beauty

'It is clear that the head Queen exercised in some departments an amount of authority that would have delighted the soul of Mr J. S. Mill

Queen—Revered Madam! The plot of the story is exceedingly interesting. What happened next?

Paricrayika (with a weaning look) —From this point I will resume it afterward. His Majesty the King has arrived.

Queen—Ah! my husband! (*She endeavours to stand up*)

King—Stop! Stop! Do not distress yourself to show respect to me. You ought not, oh soft voiced one, to give pain to your foot unused to the absence of anklets,¹ which is resting on the golden footstool,—and to me at the same time.

Paricrayika—Victory to the King!

Queen—Victory to my husband!

King (inclining reverently to the *Paricrayika* and sitting down) —Queen! Is the pain now endurable?

Queen—Thank you, there is some improvement now. Enter the *Vidushala* in a state of alarm, with his finger tied up with his sacrificial cord.

Vidushaka—Alas! Alas! I have been bitten by a snake.

All of them are horrified

King—Alas! Where have you been wandering?

Vidushaka—I went to the pleasure grove to gather the customary² bouquet, because I was about to visit the

Queen—save me! save me!

¹ The foot is, as Shankar Pandit says, so uncomfortable that the Queen has laid aside her anklets which are scarce ever taken off.

² Shankar Pandit says, required by the custom of the good *śikḍra*—*śikḍra*. I think the English word—“customary.”

Queen.—Alas ! Alas ! I have become the cause of a Brahman's life being in jeopardy

Vidushala.—Then, as I stretched out my hand to pluck a cluster of Agoka flowers, Death in the form of a snake came out of the trunk and bit me on the finger. Here, indeed, are the two marks of the teeth. (*He shows them the bite*)

Parivrajita.—The best remedy for that is said to be excision of the bitten part, let that remedy be adopted in this case. The excision of the bite, or its cauterization, or the letting of blood from the wound,¹ these are the prescribed expedients for saving the lives of men who are bitten by snakes, but they must be employed immediately

King.—Now it is time for the poison-doctors to do their work. Javasenā, let Dhruvasiddhi be quickly brought.

Door keeper.—As the king commands

[*Exit Door keeper*]

Vidushala.—Alas ! I am seized by cruel death.

King.—Do not be alarmed. A bite may sometimes be free from venom

(*The attendants support him in a state of great trepidation*)

Vidushaka (*looking towards the King*) — Ah! I have been your dear companion from childhood take that into consideration¹ and undertake the maintenance and protection of my sorless mother

King — Do not be afraid The doctor will cure you in a moment. Be calm

Enter Door-keeper

Door-keeper — King! Dhruvasiddhi desires that Gautama be brought to him.

King — Then cause him to be carried by the Chamberlain into the presence of the doctor.

Door-keeper — Very well

Vidushaka (*looking towards the Queen*) — Lady! Whether I live or die, pardon all the faults that I may have committed against thee to oblige the King

Queen — May you live to a good old age

[*Exeunt Vidushaka and Door-keeper*]

King — The poor fellow is naturally timid Besides, I believe that Dhruvasiddhi² will be successful in curing him, since he is rightly named the "infallible doctor"

Enter Door-keeper

Door-keeper — Victory to the King! Dhruvasiddhi

dhruvasiddhi stands for *dhruvasiddhi*. He translates: "An aggravation of the symptoms shows itself. He is getting worse."

¹ *Evam evam* and *Tārānīka* read as *evam*. The former explains it as *evam evam* without delay the latter as *evam evam*, without neglect, even if I die.

² The word *Dhruvasiddhi* means, "one whose success is certain."

Queen.—Alas ! Alas ! I have become the cause of a Brahman's life being in jeopardy

Vidushaka—Then, as I stretched out my hand to pluck a cluster of Açoka flowers, Death in the form of a snake came out of the trunk and bit me on the finger. Here, indeed, are the two marks of the teeth. (*He shows them the bite*)

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King—Now it is time for the poison doctors to do their work. Jayasena, let Dhruvasiddha be quickly brought

Door keeper—As the king commands

[*Exit Door-keeper*]

Vidushaka—Alas ! I am seized by cruel death

King—Do not be alarmed. A bite may sometimes be free from venom

Vidushaka—How can I help fearing ? My limbs are convulsed

He pretends that the poison is beginning to take effect

(*Queen advancing*)—Alas ! Alas ! A most calamitous snake bite !² Support him ! Support him !

expresses this idea. It was proper to take flowers with one when approaching a god or great personage

¹ Tāranātha reads *khatasyādraklamokshanam* which he explains as the complete draining of blood of the wounded part.

² Katayavema explains *ciarena* as *vishārena*. Tāranātha takes it to mean *vīhārena*. So does Bollenstein and thinks

(The attendants support him in a state of great trepidation)

Vidushaka (looking towards the King) — Ah! I have been your dear companion from childhood take that into consideration¹ and undertake the maintenance and protection of my sonless mother

King — Do not be afraid The doctor will cure you in a moment. Be calm

Enter Door-keeper

Door-keeper — *King*! *Dhruvasiddhi* desires that *Gantama* be brought to him.

King — Then cause him to be carried by the Chamberlain into the presence of the doctor

Door-keeper — Very well

Vidushaka (looking towards the Queen) — Lady! Whether I live or die, pardon all the faults that I may have committed against thee to oblige the King

Queen — May you live to a good old age

[Exeunt Vidushaka and Door-keeper]

King — The poor fellow is naturally timid Besides, I believe that *Dhruvasiddhi*² will be successful in curing him, since he is rightly named the "infallible doctor"

Enter Door-keeper

Door-keeper — Victory to the King! *Dhruvasiddhi*

dams dam stands for *darśanam*. He translates. An aggravation of the symptoms shows itself. He is getting worse."

¹ *El Jensen* and *Tārinśiba* read *aridreus*. The former explains it as *aridreus* without delay the latter as *aridreus*, without neglect, even if I die

² The word *Dhruvasiddhi* means, "one whose success is certain"

asserts that something with the image of a snake on it must be endowed with the power of counteracting poison by means of the ceremony called *Udakumbhavidhāna*¹. So he orders that something with the image of a snake on it be brought.

Queen — Here is a ring with a snake on the stone. Afterwards give it back into my hand (*with these words she gives it to the door-keeper*).

King — Jayasenā¹! When the business is done, bring the healing talisman² back quickly.

Door keeper — As the King commands

[*Exit Door-keeper*]

Parurajka — My heart tells me, Gautama is free from the effects of poison ,'

King — So be it

Door-keeper (entering) — Victory to the King! The violence of the poison has ceased, and Gautama has in a moment become as well again as ever.

Queen — It is a great blessing that I am clear of blame³.

¹ I think Shankar Pandit, though he adopts *Kāṭyāyana's* reading in his second edition, really prefers that given in his first edition *udakumbhavidhāna soppamudiam kampi annetiad tti*, let something having the image of a snake on it be obtained for the purpose of performing the *Udakumbhavidhāna*, that is to say, the enchanting of water, placed in a jar by means of *mantras* and other ceremonies. The enchanted water would then be sprinkled on the bite.

² I have taken *pratipatti* to mean instrument. *Tārānātha* takes it to mean—to the proper place i.e. into the Queen's possession. I borrow the phrase, "the business is done" from Shankar Pandit. It has, of course a double meaning.

³ i.e., of the guilt of having been indirectly the cause of the death of a Brāhman.

Door keeper — But this Minister Vahatava sends the following message There are many of the King's affairs which I should like to talk over with him Therefore I beg to be favoured with an interview

Queen — Go, my husband, and may you be successful in your affairs¹

King — Queen, this place is exposed to the sun and cold treatment is recommended as best for this complaint, therefore let your couch be removed to another spot.

Queen — Come, my girls carry out the King's orders.

Attendants — Very well

[*Exeunt Queen the Paritrayaski and attendants*]

King — Jayasena, lead me to the pleasure-grounds by a secret path

Jayasena — Let the King come this way

King — Jayasena has Gautama accomplished his purpose?

Jayasena — Certainly

King — Though I all along thought the device wonderfully well adapted for effecting our object, my heart was doubtful about the result, and I timidly apprehensive

Enter Vilushaka

Vilushaka — Victory to the King! Your Majesty's anxious affairs have turned out prosperously

King — Jayasena do you also return to your duties.

Jayasena — As the King commands.

[*Exit Jayasena*]

¹ The audience of course understand that the affairs are really love affairs.

Vijayahata — Come, Sir, here is the lake summer-house

King (*anxiously*) — Here comes Chandrikā, the maid of your friend¹ Irāvati, with her hands engaged in gathering flowers. Let us slip this way a minute and hide behind the wall.

Vijayahata — Thieves and lovers must avoid the moon light? (*Both do as the King said*)

King — Gantama! Do you suppose your friend is awaiting me? Come, let us go to this window, and look in. (*They stand looking in*)

Then are discovered Malavika and Vakulaśālita.

Vakulaśālita. — Come now, prostrate yourself before the king!

King — I guess Vakulaśālita is showing her my picture.

Malavikā (*joyfully*) — I salute your Majesty. (*Looking at the door, with a melancholy expression.*) Alas! you are deceiving me.

King — My friend, I am delighted with the lady's joy and despondency both. For the lovely faced one's face presented in a moment the two appearances of the lotus, that which it wears when the sun is rising, and that which it assumes when he is setting.

¹ *Vakulāvalikā* — Surely here is the King in a picture
Both (prostrating themselves before the picture) — Victory, victory to the King!

Malavikā — Ha! Before, when I was standing face to face with the King himself, I was not as completely satisfied with beholding his beauty as I am now. I have now looked on him attentively in the picture ¹

Vidūshakā — Did you hear? The lady says that you look much better in the picture than you did when she saw you in bodily presence ² To no purpose do you wear the pride of youth as a caslet encloses a gem

King — My friend, women, though full of curiosity, are naturally bashful. Observe, though they desire to study completely the features of men they have an interview with for the first time, still the almond eyed ones do not allow their gaze to fall full upon the beloved objects

Malavikā — Who is this with face slightly averted, that the King is looking at with an affectionate glance?

Vakulāvalikā — Surely, this is Iravati at his side

Malavikā — Friend, he seems to me rather rude to neglect all the Queens, and rivet his gaze on her face alone

Vakulāvalikā (to herself) — So she treats the King's picture as if it were the original, and exhibits jealousy

¹ Bollensen reads the Prakrit equivalent of *tasmin sambhāṣṇe sthita bhantu rupa darṣane na tathā vitrīṣṇasmi yathā lya maja bhacite vitrīṣṇa darṣane raja* The King has had a more satisfactory look at myself than I have had at his picture owing to my excitement

² Bollensen reads *atirīṣṇatī trayā yathā drīṣṭa tathā nā drīṣṭi bhāṣan* You had a much better look at her than she has had at you.

towards it. Good! I will have some fun out of her.
(*Aloud*) She is the King's favourite wife [†]

Malarikā —Then why do I give myself any trouble now? (*She turns away pettishly*)

King —Look, my friend, at the face of your friend *Malavikā*. As she turned away angrily from this quarter her face, the frontal mark of which was channelled by her frowns, and the lower lip of which was quivering, she seemed to exhibit the coquettish expression which was taught her by her instructor as appropriate in fits of anger on account of the fault of a lover.

Vidūṣhaka. —Be prepared now to propitiate her.

Mālarikā —Here too is the noble *Gautama*, shewing her respect (*She again shows a desire to look in another direction*)

Valūkalālikā (*preventing Malarikā from so doing*) — Surely you are not angry now.

Malarikā —If you think I am going to be angry for long, I hereby recall my anger.

King (*entering*) —Oh lotus eyed one, why art thou angry with me on account of an action represented in a picture? Surely I am here in presence of thee, a slave devoted to thee alone.

Valūkalālikā —Victory to the King!

Malarikā (*to herself*) —What? did I show anger towards the king's portrait? (*With bashful face folds her hands in a suppliant attitude*)

The King appears to be distracted with love.

Vidūṣhaka. —Why do you seem so apathetic?

King —Because your friend is so entrustworthy.

Vidūṣhaka —Do you distrust the lady so much?

King — Listen ! She appears in a dream directly in front of my eyes, and immediately vanishes, when she has come within the grasp of my arms, she suddenly darts forth again, though she is a weak woman,¹ how can my mind be made by the mere delusion of a union to repose any trust in her while I am thus afflicted with the pain of love?²

Vakulavalika — Friend, often has the King been deceived, so now show yourself a person to be trusted

Malavika — But, my friend, I, unlucky woman that I am, found union with the King hard to obtain even in a dream

Vakulavalika — King, give her an answer

King — What is the use of giving her an answer ? I have given myself to your friend in presence of the fire of love, I am not her master, but her servant in secret

Vakulavalikā — I am highly honoured by this favourable answer

Vidushaka (*walking round with an air of agitation*) — *Vakulavalikā* ! Here is a deer coming to browse upon the shoots of the young *Açoka* tree, let us therefore drive it off

Vakulavalikā — Very well (*She starts off*)

King — You must be on the lookout to guard us also

Vidushaka — This also is a duty imposed on Gautama

Vakulavalikā — Noble Gautama, I will remain in some lurking place, do you guard the door

¹ *ibald* means weak and also a woman. The pun, as Shankar Panit observes is apparent enough.

Literally, the mind born one,

Vidushaka —That is quite proper

[*Exit Vakulaaliká*]

In the meanwhile I will lie down upon this crystal slab Oh ! how pleasant to the feel is this delicious stone (*He falls asleep*)

Málariká looks bashful

King —Dismiss your bashfulness, Oh beautiful one, with regard to me who have been so long devoted to thee, I have become like the Mango tree, do thou assume the part of the Atimukta creeper

Málariká —Through fear of the Queen I cannot do what my heart approves

King —Oh ! there is no ground for fear

Málariká —The King, who is now so fearless, has been seen by me in much the same state as myself on beholding the Queen

King —Politeness indeed, Oh, Bimba lipped one, is an invariable characteristic¹ of the descendants of Bimbaka, nevertheless such life as I possess, Oh almond eyed one, is entirely dependent upon the hope of thy favour

Enter Iravati and Nipuniká

Iravati —Nipuniká, my girl, did Chandrika really tell you that she saw the noble Gautama alone on the terrace of the lake summer house ?

Nipuniká —Otherwise I should not have dared to tell your Highness so

Iravati —Then let us go there in order to enquire

¹ *Kularrata* a family custom handed down from generation to generation such as the celebration of a festival in honour of any deity on a particular day annually Bimbaka was the name of one of the forefathers of Agnimitra. (S P P)

after the health of my husband's dear friend rescued from imminent peril, and——

Nipunika —Your Highness seems to have something further to say

Iravati —And also to apologize to the picture of the King

Nipunika —Why do you not endeavour to propitiate the King himself?

Iravati —Silly girl, a husband whose heart is devoted to another is no better than the picture of a husband. My present object is only to atone for my want of proper respect

Nipunika —This way, your Highness
(*They walk round*)

Enter a Female Servant

Servant —Victory to your Highness!

The Queen¹ says —“This is not a proper occasion for me to show jealousy, and it was only in order to increase the great respect in which you are held that I put Málaviká in fetters together with her friend, if you give me leave I will intercede with the King on your behalf. Let me know your wish.”

Iravati —Nágariká, give the Queen this message from me. Who am I that I should commission the Queen to execute my wishes? She has shewn great condescension towards me in punishing her attendants. What other person in the world honours me with favourable notice?

Servant —I will do so

{ *Exit*

Nipunika (*walking round and looking*) — Your

¹ That is the head Queen, Dháriní

Highness, here is Gautama reclining in perfect confidence on the threshold of the lake summer house, and sleeping like an ox in the market¹

Iravati —That is ominous. It can hardly be the case, I hope, that any bad effects of the poison still remain

Aipunika —The expression of his face is tranquil. Moreover, he has been treated by Dhruvasiddhi. Therefore nothing evil need be suspected

Vidushaka (beginning to talk in his sleep) —Lady Málaviká —

Aipunika —Did your Highness hear? Whose son is this wretch? The rascal who has always filled his belly with complimentary sweetmeats given by our faction, is now talking in his sleep about Málaviká.

Vidushaka (continues to talk in his sleep) —May you cut out Iravati!

Aipunika —This is outrageous. I will hide behind the pillar and frighten with this stick of mine, which is crooked like a snake, this scoundrelly Brahman, who is so much afraid of serpents

Iravati —Indeed, the treacherous rogue deserves some misfortune²

Aipunika pitches her stick on to the body of the *Vidushaka*

¹ The bull here referred to is a *caru* or *pal* who is sacred being he looms as part of some funeral ceremonies. He lives on grain which all consider it good charity to supply to him and he also helps himself to the grain exposed for sale in shops. He becomes very fat and squats quietly near some shop and dozes away without fear of being disturbed. (S. P. P.)

² Bullerstein has *sappadamisam* to be bitten by a snake

Vidushaka (waking up suddenly) — Woe is me ! A snake has fallen upon me

King (rushing up immediately) — Friend do not be afraid, do not be afraid !

Malavika (following him) — Sir, do not rush out so heedlessly, he says there is a snake there

Iravati — Alas ! Alas ! Here is the King running out of the house

Vidushaka (laughing) — What ! is this only a stick ? I think, however, that I have received the just reward of my presumption in imitating the bite of a serpent with *ketaki* thorns

*Enter Vakulavalika hurriedly*¹

Vakulavalika — Do not advance, oh King ! In this direction I believe I see a serpent—a serpent crooked in its going²

Iravati (advancing towards the King) — Did you find your mid day meeting as delicious as you expected ?

All are confused on beholding Iravati

King — Darling, this is an extraordinary form of salvation

Iravati — Allow me also to congratulate you, Vakulavalika, on the way in which you have made good your promise of acting as a go between

Vakulavalika — Let your Highness have compassion on us Does Indra forget³ the earth because the frogs croak ?

¹ Literally, tossing aside the stage-curtain

² Tārānātha observes that Iravati is called a serpent on account of the crookedness of her mind

³ Tārānātha reads *arati* for *is arati* ' Is it the croaking of the frogs that brings the rain ? He explains it that the

Vidushala — Queen, do not go on in this way. Mere
 ly on beholding you the King forgot your previous re-
 jection of his humble prostration, but you refuse to be
 reconciled even now.

Iracati — What can I do now that I am angry ?

King — You see that “anger without cause” is a part
 that does not suit you. For, fair one, when did your
 face without reason pass even for a moment into the
 power of anger ? Tell me, how shall the night have the
 circle of the moon obscured by Rahu, except at the
 appointed time ?¹

Iracati — The phrase “without cause” was appro-
 priately used by my husband. Now that my good for-
 tune has passed to another, I should make myself ridi-
 culous if I were ever to be angry again.

King — Your notion is a mistaken one. But I so far
 agree with you that I really see no ground for anger.
 For it was in obedience to the precept that on festival
 days attendants ought not to be imprisoned, even if they
 have committed a fault, that I caused these girls to be

King's behaviour is the result of his own passion, and has
 nothing to do with *Vakulavalki's* suggestions. Shankar
 Pandit observes — “*Vakulavalki* means that whatever she
 and her poor friend *Mālarikā* may have said about the King,
 that talk would have no more effect upon the King's love to
Iravati than the croaking of frogs has on the love of the
 cloud for the earth. *Hollensen* and *Katavavema* have *var-
 śāṁśam tiramāśi* cease to rain on the earth.”

¹ *Purāṇa* the full and change of the moon and the eighth
 and fourteenth of each half month (*Monier Williams*). *Pānu*
 is supposed to produce eclipses by temporarily swallowing the
 sun and moon.

set at liberty, and they came to tender me their respectful thanks.

Irāvati — *Nipuniká*, go and inform the Queen that I have had an instance of the way in which she takes my side¹

Nipuniká — Very well

Vidushaka (to himself) — Alas, a misfortune has happened. The house pigeon, after escaping from confinement, has fallen into the beak² of the kite.

Enter Nipuniká

Nipuniká — Queen, on the way I happened to meet with *Mádhavika*, and she informed me that it came about³ in this way (Whispers in the Queen's ear)

Irāvati (to herself) — I understand it all now. That scoundrelly Brahman unaided has devised the whole scheme (Looking towards the *Vidushaka*, aloud) This is all the policy of that Minister versed in the treatises on love

Vidushaka — Policy! Lady, if I ever read one syllable of policy, may I even forget the *gāyatrī*⁴

King (to himself) — How on earth can I extricate myself from this embarrassing situation?

¹ Shankar Pandit says the passage is to be taken ironically. *Irāvati* suspected that *Dhárinī* wished to aid the King's intrigue with *Mádhavika*. *Táranátha* reads *ekapikāharadūtram* partiality to one side—and adds *aradhritam me hrīdayam ad jeta* which perhaps means my heart is henceforth on its guard.

² *Táranátha* reads *vidalikāyā dloke* — came within sight of the cat.

³ For *anvarttam* *Táranátha* reads *namittam* i.e., this was the cause.

⁴ *Táranátha* reads *na atra bhavanti samprito bhāreya* which means—if I could read a single syllable of policy I should not be dependent upon the King for support.

Enter Jayasenā in a state of excitement

Jayasenā — King ! the Princess Vasulakshmi, while running after her ball, was terribly frightened by a brown ape, and even now, though sitting on the lap of the Queen, she still trembles like a spray waving in the wind, and does not recover her natural spirits¹

King — Alas ! children are timid creatures

Irārati (in a state of agitation) — Let the King hasten to console her. Take care that the distraction which the fright has produced does not increase

King — I will soon bring her to her senses (*Walks round rapidly*)

Vidūshaka — Bravo ! brown monkey ! You have very skilfully got your caste-fellow² out of a nice scrape, (*Exeunt King with his friend, Irārati, Nipuniā, and the female door-keeper*)

Mātaśikā — Alas ! my heart trembles when I think of the Queen. I do not know what I shall have to endure next.

A voice behind the scenes.

Wonderful ! Wonderful ! Before the five nights have elapsed from the time of the ceremony, the golden *Açoka* is covered all over with buds. I will go and inform the Queen

Both are delighted on hearing this

Valudrahakā — Let my dear friend take comfort. The Queen is known to keep her promises

¹ *Tārānātha* and *Bollensen* omit *prākritam*. So the passage will mean "gives no answer"

² *Tārānātha* reads *scapula* *loka* *youssile*. The *Vidūshaka* looks upon himself as an ape, or the next thing to it.

Málaviká — Well, then, let us follow the keeper of the pleasure-grove close at the heels

Vakulávaliká — So be it.

[*Exeunt*]

Here ends the Fourth Act

ACT V

Enter Madhukarika, the female keeper of the garden

Madhukarika — I have erected a verandah covered with a roof¹ round the golden *Açoka*-tree on which the usual ceremony was performed, now let me inform the Queen that I have accomplished her commission (*walking round*) Ah! Destiny ought to take pity on *Málavika*. And the Queen, who is angry with her, will behold her with a favourable countenance owing to this circumstance of the *Açoka*'s putting forth flowers. I wonder now where the Queen is. Here is *Sarasaka* the hunch-back that belongs to the Queen's household, coming out of the quadrangle with a kind of leather trunk in his hand, sealed with a lac seal. I will ask him

(*Enter the Hunch back as described*)

(*Going up to him*) *Sárasaka*! where are you going?

Sarasaka — *Madhukarika*, here are gold pieces intended for *Bráhmans* who have acquired sacred lore². I am

¹ *Īśākhya* reads *śīttiredikabandha* which means an altar or ground prepared for sacrificial ceremonies. *Satkaravādhikā* means according to the usual method of doing honour to such trees.

² *Shankar Pandit* omits the word *anuchithikāntanam* in his second edition. It means according to him the reciting of *Vedas* or other sacred texts for a certain number of times within a definite period.

therefore going to transfer them to the hands of the reverend chaplain

Madhukarika — For what reason ?

Sarasaka — Ever since the Queen heard that the Prince Vasumitra was appointed by the general¹ to guard the sacrificial horse, she has been bestowing on those worthy of a dole a present of eighteen gold pieces in order to secure him long life.

Madhukarika — That is as it should be. But where is the Queen ?

Sarasaka — She is sitting on a throne in the Auspicious Hall,² and is listening to a letter sent from the country of Vidarbha by her brother Virasena, which is being read out by the scribes

Madhukarika — Well, what is the news about the King of Vidarbha ?

Sarasaka — The King of Vidarbha has been reduced to submission by the King's victorious army commanded by Virasena, and his relation Mādharasena has been delivered from captivity, accordingly he has sent as a present to the King some valuable waggon loads of jewels, and some attendants, principally accomplished maidens, he has also despatched an ambassador who is to have an interview with his Highness to-morrow

¹ He was the father of Agnimitra, and retained the title of general having served in that capacity under the last Maurya king whom he deposed putting his own son upon the throne. (Shankar Pandit.)

² Shankar Pandit remarks on the words *maṅgalā-gṛāha* "This refers to a part of the palace set apart for sacred purposes, the apartment most likely, where the gods were worshipped"

*Madhukarīkā*¹—Go and perform your commission, I for my part will go and see the Queen

Here ends the Introductory Scene.

Enter the female door-keeper

Door keeper—The Queen¹ has given me the following order—Inform my husband that I desire to behold in his company the splendour of the flowering of the Açoka-tree. Let me now wait for the King who has gone to the tribunal of justice

Two Bards behind the scenes

We hail the King who by means of his army tramples upon the heads of his enemies

First Bard—While thou, Oh¹ bestower of boons, dost delightfully spend the spring in gardens on the banks of the Vidiçā, in which the cuckoos are engaged in uttering pleasing notes, like the comely-limbed god of love, in the meanwhile the enemy of thee, whose army is so mighty, has been caused to bow together with the trees on the banks of the Varada, which served as the hooks for fastening thy victorious elephants²

¹ Bollenstein and Tārānātha insert the Prākṛit equivalent of *aroka satkṛda vydipṛitayā* engaged in honouring the Açoka tree. No doubt the whole ceremony was a survival of tree worship.

² In the original this is a series of puns. *ditaratī* may refer to the name of Kuma's wife. *angarī* may mean having a body. *Aṅga* (love) being literally the bodiless one. *parabhṛtadā* may mean either cuckoos or dependants (baris, &c.). *madā* may mean spring or pleasure. In *Varadā*, the name of the river called in our maps Warrah and *Varadā*, giver of boons the jungle is obvious. *Uṇḍibhūṣa* may be translated 'of great strength' according to Tārānātha.

Second Bard —God like hero, the victories of both of you over the Krathak ugikas are celebrated in song by sages from pure love of heroism, of thee who by means of thy military forces didst take away the glory of the King of Vidarbha, and of Krishna, who by main force, carried off Rukmini with his four arms strong as clubs

Female Door keeper —Here is the King coming in this direction, his setting forth being announced by shouts of victory, I for my part will step a little out of his direct course, and put myself under this arch of the main terrace

Enter the King with his friend

King —When I consider that union with my beloved is hard to attain, and, on the other hand, now that I have heard that the King of Vidarbha has been subdued by my forces my heart like a lotus struck with rain-drops in the full blaze of the sun, suffers pain, and at the same time enjoys pleasure

Vidushala —As far as I am able to see, your Highness will certainly be exceedingly delighted soon

King —Friend, how can that take place?

Vidushala —I hear that that to-day the Queen Dhárini said to the learned Kañçikī—Reverend Lady, since you pride yourself upon your skill in cosmetic,¹ give a specimen on the person of Málavikā of the style of wedding adornment followed in Vidarbha. Accordingly, Kañçikī has decked out Málavikā in splendid style. The Queen will some day gratify your desire.

¹ — Art of decoration which is called cosmetic. Bacon's *Advancement of Learning*, p 123, Wright's edition

King—Friend I this is indeed quite probable on account of the former actions of Queen Dharinī whose continual deferential regard for me¹ renders her free from jealousy

Female Door keeper (coming forward)—Victory to the King The Queen sends this message May my undertaking be rendered successful by the King's condescending to behold the beauty of the flowers of the golden Aśoka

King—Of course the Queen is there

Female Door keeper.—Undoubtedly Having dismissed the ladies of the harem, who have been gratified by being honoured in accordance with their merits,² she is waiting for the King, accompanied by her own personal attendants, headed by Malavikā,

King (delighted looking at the Vidushaka)—Jaya sena go on in front

Female Door-keeper—This way, this way, your Majesty

They all walk round

Vidūshaka (looking about)—My friend the spring seems to be almost past his youth in the pleasure-grove

King—Your remark is quite true The youth of the spring in which the Kuravaka flowers are scattered here and there on the outer side of the tree, in which the

mango tree is weighed down¹ with the burden of its fruits, now approaching its termination, fills the minds with regretful thoughts

Vidushaka —Lo, here is that golden *Açoka* which seems to be decked with clusters of flowers as with ornaments. Look at it !

King —Indeed, this tree was right in delaying to produce flowers. For it now displays an unrivalled splendour of blossom. Look ! The flowers² from all the *Açoka* trees that first exhibited the power of spring, have, as it were, been transferred to this, now that its longing has been satisfied³.

Vidushaka —Come, be of good cheer ! Though we are approaching near, *Dharinī* permits *Mālavikā* to stand close by her.

King —Look, friend, the Queen is rising up at my approach, respectfully waited upon by my beloved, like the earth attended by the good fortune of kings, wanting only the lotus fan⁴.

¹ *Tārānātha* reads *bhidyamāna*, "split." Another reading is *bhāgyamāna* "broken."

² For *lusuṣ* oak flowers *Tārānātha* reads *mukhidaḥ buds*, and for *tarundam* trees *latāndam* creepers.

³ i.e., by contact with the foot of *Mālavikā*.

⁴ i.e. nothing was wanting but the lotus-fan to make *Mālavikā* resemble *Lakṣmī*. *Tārānātha* reads *cūtrila*, having a broad lotus fan, and *anvithitā* having *Mālavikā* rising after her. He compares *anvithitā* *Arundhatya* without giving the source of the quotation. It is, of course, to be found in *Paṇḍurāṅga* 1, 56.

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¹ Literally, the following of deference towards me the always squaring her conduct in accordance with my wishes

² Taránátha reads *yathóttara samdāna sukham*—She has provided for your having a flattering and agreeable reception She has dismissed, &c

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*Then are discovered Dhárini, Málaviká, the Parvrajiká,
and attendants in order of rank*

Málaviká —I know the reason of my festal attire¹
Nevertheless, my heart trembles like water in the leaf
of a lotus Moreover, my left eye throbs²

Vidushaká —Ah¹ undoubtedly the Lady Málaviká
looks exceedingly splendid in this wedding dress

King —I see her decorated with ornaments Clothed
in a short silk dress, and with scanty ornaments, she
seems to me like a night in the month Chaitra, when
the moon is about to rise, with the lunar mansions free
from mists

Queen (advancing towards him) —Victory to my husband¹

Vidushaká —May your Highness be prosperous

Parvrajiká —May the King be victorious

King —Reverend Lady, I salute thee

Parvrajiká —May you have the success you desire

Queen (smiling) —Husband, I have turned this Açoka-
tree into a bower whither you may resort with the young
ladies of your harem³

Vidushaká —Come, my friend, a great favour has been
conferred upon you

*King (with an expression of bashfulness, walking round
the Açoka tree)* —Thus Açoka tree really deserves to be

¹ Namely the fact that the Açoka tree put forth blossoms
within five days after it had been touched by her foot

² A sign (in women) of approaching union with the be-
loved

³ Shankar Pandit observes that here is an occult reference
to Málaviká

made by the Queen the object of such favours, as it showed contempt for the command of the goddess of vernal beauty, and testified its respect for your exertions by hursting into flower

Vidushaka.—Come be confident, and look at this blooming young—

Queen.—What lady?

Vidushaka.—I refer to the splendour of the golden *Açoka's* flowers

All sit down

King (*looking at Malavika, to himself*)—Alas! I am at present separated though near

I am like the bird named *Chakravaka*,¹ my dear one is like its mate, *Dharini*, who does not permit our union, is like the night²

Enter Chamberlain

Chamberlain.—Victory to the King! The Minister sends word by me that in that present sent from the country of *Vidarbha* were included two accomplished maidens, who were not introduced at first because they represented themselves to be fatigued with the journey. At present they are in a fit state to appear before the King, may he therefore be pleased to issue an order upon the subject

King.—Introduce them

Chamberlain.—As the King commands (*He goes out and returns with them*) This way, this way, young ladies

¹ Literally part of a chariot *çakr*, wheel. The bird is the *lacc Casarca* commonly called *Brahmany Duck*

² During which these birds remain apart.

First Maiden (aside) — Ah Rajanika ! My inner self rejoices on entering this splendid court

Second Maiden — Jyotsniká ! I have exactly the same feeling. You know well that there is a proverbial saying to the effect that the state of the heart foretells approaching joy or sorrow

First Maiden — I hope we may find it true on the present occasion

Chamberlain — Here stands the King with the Queen Advance ladies

Both advance

Málavika and the Paruráyika, seeing these two attendants, interchange glances

Both the Maidens (prostrating themselves) — Victory to the King ! Victory to the Queen !

King — Welcome to you ! Sit down here

Both sit down

King — Ladies, to what accomplishment do you devote yourselves ?¹

Both — We are well versed in music

King — Queen, take one of these ladies

Queen — Málaviká, look this way ! Which would you like to have to accompany you in singing ?

Both (looking at Málavika) — Ah ! The Princess ! (They prostrate themselves and weep with her)

All look on bewildered

King — Why, who are you, and who is this lady ?

Both — King, this is our Princess

King — What do you mean ?

¹ The reading *abhinivṛta* means—in what accomplishment are you trained ?

Both —Listen King! This is Málaviká, the younger sister of the Prince Mádhasena, who was rescued from prison by you, having subdued with your victorious armies the King of Vīdarbhā

Queen —Alas! So she is a Princess I have in fact been defiling sandal wood by having it made into shoes¹

King —Then how was the lady reduced to her present state?

Málavikā —(*Sighing, to herself*) By the appointment of destiny

Second Maiden —Let the King listen When our Prince Mádhasena came into the power of his kinsman, this lady was secretly carried off by his Minister the noble Samatī, attendants like us being left behind

King —I have heard this before What happened next?

Both —This is all we can tell We do not know what happened afterwards

Paritrāyikā —What happened afterwards, I, wretched woman that I am, will now relate

Both —Princess! The voice which we hear seems to be that of the noble Kauṣikī.

Málavikā —It is indeed she

Both —It is difficult to distinguish the noble Kauṣikī in the dress of an ascetic We two salute the revered lady.

The Paritrāyikā —Happiness to you both

King —What! Are these friends of yours?

Paritrāyikā —Certainly

¹ *Pāṇḍitpāṇḍerena* the reading of Tārānātha's edition means literally 'on the pretence that it was a slipper'

Vidushaka —Then immediately tell us the rest of Málavika's adventures

Parivrajiká.—(*With emotion*) Listen then Know that Mádhavasena's Minister Sumati was my elder brother

King —We understand Play proceed

Parivrajiká —He carried off together with me this lady, whose brother was reduced to such a condition, and, with the intention of marrying her to your Highness associated himself with a caravan that was going to the Vaidicá¹ country

King —And then?

Parivrajiká —And at the end of a day's journey those merchants, being exhausted with the toil of the march, encamped in a forest to rest

King —What next?

Parivrajiká —Then there appeared, striking terror by its first onset, a yelling host of brigands whose breasts were crossed by the quiver strap, wearing plumes of the tail feathers of peacocks, that hung down to their ears² bow in hand

Málaviká shews signs of fear

Vidhúshaka —Do not be afraid, the Reverend Lady is speaking of something that is past and gone

King —Then what happened?

Parivrajiká —Then those warriors³ who had been

¹ The country in which Vaidicá was a city Táránátha reads *Vaidicá gámi am* &c., going to Vaidicá

² Táránátha reads *ápárahnilambí* hanging down to their heels

³ Táránátha gives *múgdayodhara* worthless warriors; and *báddlayudha* having taken up arms in brackets as an alternative reading

engaged by the leader of the caravan, after joining battle for a moment with the robbers, were put to flight by them

King — Reverend Lady, the sequel which we have now to hear is, I know, tragic

Parivrajikā — Then that brother of mine, endeavouring to rescue in calamity this lady, who was terrified at the onslaught of the enemy,—my brother, I say, who was so devoted to his lord, paid with his dear life his debt to his lord

First Maiden.—Alas! Sumati has been killed

Second Maiden — That is, of course, the cause why this condition has befallen the Princess

The Parivrajikā sheds tears

King — This is the lot of mortals! in this transient life You must not lament for your brother, who shewed that he had not eaten his master's salt to no purpose *

Parivrajikā — Then I fainted, and by the time I had recovered consciousness this lady was out of sight

King — Terrible are the sufferings which this revered lady has had to undergo

Parivrajikā — Then I burned the body of my brother, and as the sorrow of my widowhood was renewed, I came into your country and assumed these two red garments *

* For *tanubhāritam* Tīrānātha reads *tanuśyājam* "of brave men

* Literally who made the food that his master had given him bear fruit.

* The dress of a wandering Buddhist mendicant. So the Buddhist mendicant in the 8th Act of the *Mricchchhakati* is represented as clothed in a red garment. (P 211, Calcutta edition) The colour is really a yellowish brown as Shankar Pandit points out.

King — This way of life is a suitable one for pious people. What happened next?

Parivrājaka — Then this lady came from the power of the foresters into that of Virasena, and was sent by Virasena to the Queen, and so was again seen by me when I obtained admission into the Queen's palace. This is the end of my tale.

Málavika (to herself) — I wonder what the King will say now.

King — Alas! calamities bring humiliation. For this lady having a right to the title of Queen has been treated like a slave, which is much the same as if one were to use a garment of woven silk for the purposes of a bathing cloth.

Dharinī — Reverend Lady! You did wrong in not telling me that Málavikā was of noble birth.

Parivrājaka — Heaven forefend!¹ I had a good reason for adopting concealment.²

Dharinī — What was that reason?

Parivrājaka — This lady, while her father was still alive, was told in my presence by a certain infallible divine person,³ who had assumed a mortal

¹ The Queen's speech is of evil omen, as implying that the issue of the whole matter would be unfortunate.

² *Tarānātha* reads *naśtghrīnyam*, pitilessness cruelty, (*Grausamkeit*, Weber). *Naśtghrītyam* is given by Monier Williams as modesty humility. But it ought also to mean concealment.

³ Shankar Pandit, whose translation I have here followed remarks that 'a *Sādhu* is one who by holy works and abstinence from all worldly concerns has acquired supernatural powers—one in short who is a divine person. Persons like

form,¹ that she would have to endure for one year only the position of a slave, and would then obtain a husband of equal rank. Seeing that that sure prophecy with respect to her was being fulfilled by her continuing in your service, I waited for the appointed time, and I believe I acted rightly

King — You did right to wait patiently²

Enter Chamberlain

Chamberlain — King! The Munster sends the following message, which I was prevented from delivering before by another matter arising, "We have considered what ought to be done with reference to Vidarbha, I should like now to hear the King's opinion"

King — Maungalya, I wish to establish the two cousins Yajnasena and Mādhavasena as joint rulers let them rule separate divisions, the north and south banks of the Varāṇsī, as the moon and sun³ between them rule the night and day.

Chamberlain — King! I will announce this decision to the Council of Ministers.

The King expresses his consent by a movement of his finger
[Exit Chamberlain]

Ka'ira, Kāmalas Tukārāma and others of more modern ages are popularly called "Sūtras"

¹ Tārānītha reads *devyāśṛṅgastena śṛṅgānāṁ* added by a fortune telling ascetic who had come to an idol procession. Shankar Pandit explains *śṛṅgāṁ* as 'the fair or show' etc. etc.

² In *even* explains *apāhāṁ* as respect for the counsel of the *even*.

³ "The cold rayed one and the warm rayed one" is a more literal translation

First Minister (addressing Midaridd).—Princess, I congratulate you on the fact that the Prince will be established in half of the kingdom.

Midaridd.—I ought to think it a great matter that he has been rescued from mortal peril.

Enter Chamberlain.

Chamberlain.—Victory to the King! The Minister sends this message to his Sovereign. The King's idea is most happy. This is also the view of the Ministers. Those two kings,¹ upbearing the fortune of the emperor or lord divided between them, as the horses upbear the yoke of the charioteer, will remain firm in their allegiance to thee, not being distracted by mutual attacks.

King.—Tell the Council then to send the General Virasena written instructions to this effect.

Chamberlain.—I will do so.

(Exit Chamberlain. He enters again with a letter accompanied by a present.)

The King's order has been performed. But this letter has just arrived from the Commander in Chief, King Pashpamitra, together with a present.² Let the King look at it.

The King quickly advancing puts the present in a respectful manner upon his head, and hands it to the attendants, and then pretends to open the letter.

Queen.—Ah! my heart is fixed on the contents of

¹ Tārānātha reads *to wripate mudece* in all the MSS. King!

² Tārānātha reads *sottarisyaprabhritako*, present of a cloak.

that letter. I shall hear, after news of the health of my father-in-law, how Vasumitra has been going on. The Commander-in-Chief has appointed my son to an office of trust¹

King (sitting down proceeds to read) — May it be well with thee! From the sacrificial enclosure the Commander-in-Chief Pashpamitra sends this message to his son Agnimitra, who is in the territory of Vidyā, affectionately embracing him. Be it known unto thee that I, having been consecrated for the Rājasūya sacrifice, let loose free from all check or curb a horse which was to be brought back after a year, appointing Vasumitra as its defender, girt with a guard of a hundred Rājputs. This very horse wandering on the right bank of the Indus was claimed by a cavalry squadron of the Yavinas. Then there was a fierce struggle between the two hosts.

(The Queen exhibits signs of despondency) What! did such an encounter actually take place? *(he proceeds to read the rest)* Then Vasumitra, the mighty Bowman, having overcome his foes, rescued my excellent horse, which they were endeavouring to carry off by force.

Queen — Now my heart has a weight lifted off it.

King (reading the rest of the letter) — Accordingly, I will now sacrifice, having had my horse brought back to me by my grand son, even as Amgumat brought back the horse to Sagara. Therefore, you must dismiss anger from your mind, and without delay come with my daughters-in-law to behold the sacrifice.

¹ Tārānātha reads *atibhāre*, too difficult a duty

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¹ Tarapatha reads *atibhore* too difficult a duty

Parvāyikā —I congratulate the royal couple on being exalted by the triumph of their son (*looking towards the Queen*) By your husband you have been placed at the head of famous wives of heroes, but this title of mother of heroes has come to you from your son.

Vidushaka —Lady, I am pleased that the son takes after his father

King —Maudgalya, indeed the young elephant has imitated the lord of the herd

Chamberlain —Not even by such a display of valour does he produce astonishment in our minds, whose lofty irresistible origin thou art, as *Aurva*¹ is of the fire that consumes water

King —Maudgalya, let all the prisoners in my domains be set at liberty beginning with the brother in law of *Yajnasena*

Chamberlain —As the King commands

Queen —Jayasena, go and inform *Iravati* and the other ladies of the harem of my son's victory.

Female Door keeper —I will do so (*She sets off*)

Queen —Come here a moment

¹ The name is thus explained by Monier Williams in his Dictionary The sons of *Kritavīrya* wishing to destroy the descendants of *Bhṛigu*, in order to recover the wealth left them by their father, slew even the children in the womb One of the women of the family of *Bhṛigu* in order to preserve her embryo secreted it in her thigh (*urū*) whence the child at its birth was called *Aurva*, on beholding whom the sons of *Kritavīrya* were struck with blindness and from whose wrath proceeded a flame that threatened to destroy the world had not *Aurva* at the persuaſion of the *Bhargavas* cast it into the ocean, where it remained concealed and having the face of a horse

Female Door keeper (returning) — Here I am

Queen (aside) — Tell Iravati from me what I promised Malavika when I appointed her to perform the ceremony of fertilizing the Agoka, and her birth also, and obtain her consent by reminding her that she must not cause me to deviate from truth

Female Door keeper — I will do so (*she goes out, and again returns*) *Queen* I have become the casket that holds the jewels of the ladies of the harem, owing to their giving me presents in honour of the victory of your son

Queen. — What is there astonishing in that? Of course this triumph is theirs as much as mine¹

Female Door keeper (aside) — Moreover, Iravati says "You are all powerful, and your proposal is right. It is not proper to alter what has been already arranged"

Queen — Reverend Lady, I desire with your permission to bestow Malavika on my husband, for whom she was originally destined by the noble Samati

Parurajika — Now too as before, you have full power over her

Queen (taking Malavika by the hand) — Let my husband receive the Lady Malavika as a fitting reward for the good tidings he has given me²

The King remains silent and abashed

Queen (smiling) — Come, why does my husband despise me?

Vidushala — Lady, it is quite in accordance with the custom of the world that a new bridegroom should be bashful

¹ Literally common to them and me

² i.e. of my son's success

(*The King looks at the Vidushaka*) Or¹ rather the King wishes his royal consort to bestow the title of Queen on Málaviká by way of showing her special honour before he receives her

Queen —As she is a Princess, the title of Queen be come hers by birth, then what is the use of repetition ?

Parivrátika —Say not so, for even though sprung from a mine, jewels are not worthy, O noble one, until polished, of union with gold²

Queen —Forgive me, Reverend Lady, my mind was full of the good news of my son's success, so I neglected to show Málaviká the respect due to her high birth. Jaysená, quickly go and bring a silken veil for her

Female Door-keeper (going out and re-entering with a silken veil in her hand) —Queen, here it is

Queen (investing Málaviká with a veil) —Let my husband now receive her

King —Queen, your order leaves me without the power of making a reply³

¹ Taranátha's reading means your Highness ought to receive Málaviká to whom the Queen (Dháriní) gives the title of Queen treating her as an equal

Taránátha reads—

Asmakamutsaramanir manyatapuraskritah

Jatarupena kalyani tairhi samyogam arhati

our prized jewel though glorious by the mere fact of its being a jewel nevertheless requires to be set in gold. He explains that the jewel means Málavika and the gold Agnimitra

² &c I am obliged to obey at once. Taranátha reads *tach lāsanam pratyaniśaktā rayam (dparārya) hanta pratigrahitam*. We are eager to obey your order. (*Aside*) Ah! I consented to take her before you gave her. (*Traddanat prāg eva srkhitam* is his paraphrase)

Parivrajiká —Ha ! She is received as a wife.

Vidúshaká—Dear me, how indulgent the Queen is towards you, Sir.

The Queen looks towards the attendants

The attendants (approaching Málaviká).—Victory² to the Queen !

The Queen looks towards the Parivrajiká

Parivrajiká —This conduct is not astonishing in thee, inasmuch as good women who love their husbands shew obedience to them even by making to themselves rivals, for rivers carry hundreds of brooks along with them to the sea.

Enter Nipuniká

Nipuniká —Victory to the King ! Iravatí sends the following message —I offended on that occasion by shewing a want of respect, and thereby did that which was not pleasing to my husband. As he has now obtained his wish, he ought to honour me by merely taking me back into his favour.

Queen.—*Nipuniká* ! My husband will certainly grant your request¹

Nipuniká —As the Queen commands

Parivrajiká —King, I wish to pay my respects to Mádhasena, who has obtained his object by thus becoming a connexion of yours, if you will shew me so much favour as to give me leave to depart

Queen.—Reverend Lady, you ought not to leave us

King —Reverend Lady, I will send in my letters complimentary messages from you to Mádhasena

¹ Taranatha reads the Prakrit equivalent of —*te sevitam jnasyati*, will show himself sensible of your submissiveness

Parivrāṇā — I am deeply obliged by the kindness of you both

Queen — Let my husband deign to inform me what other service I can render him

King — What more can you do than you have already done? But let this also be my lot Do thou, O fair one¹ always look upon me with propitious countenance, so much do I desire for the sake of thy rival, and the desire of my subjects for the removal of the six calamities² and other misfortunes shall certainly be gratified, as long as I, Agnimitra, am their protector

Exeunt omnes

Here ends the Fifth Act

¹ Literally, angry one as a term of endearment But it may refer to the fact that the Queen's anger was often justly aroused, and so the King requests her to be always ready for reconciliation, and not like the unforgiving Iravatī The latter seems to be Tārānatha's view

² The calamities included under the title of *ṣṭa* were excessive rain drought, mice locusts, birds and the over proximity of Kings Cf Banerjee on Raghuvansa, I, 62

Calcutta, March 1891.

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